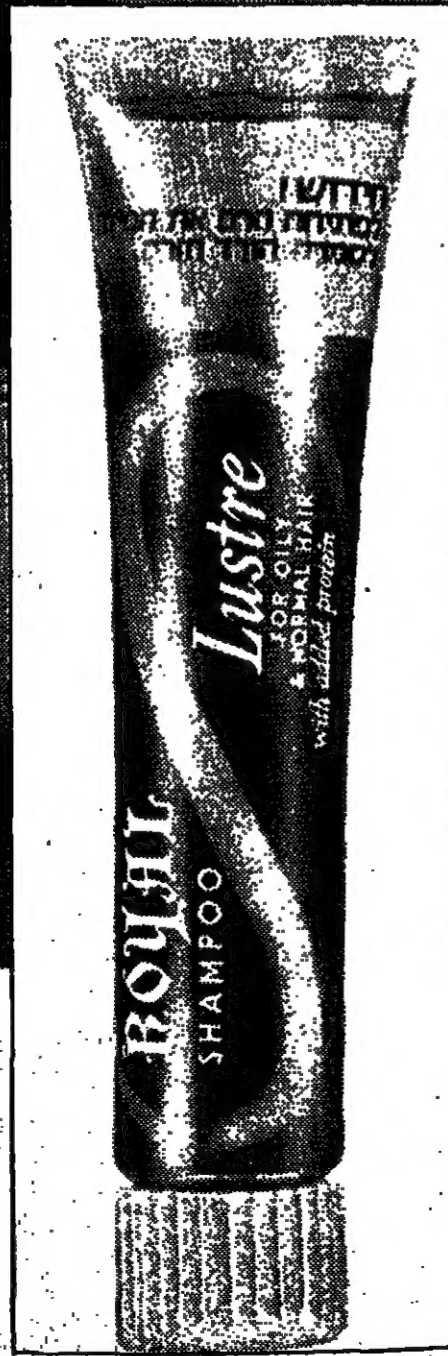


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Friday, December 22, 1972



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ON THE COVER: Photographer Yoasi Roth caught the victims of flooding in Jaffa fleeing the high waters after heavy rains hit the country early this week.

The Israeli vacationer in Europe need not hide his Hebrew newspaper. But the person working in an Israeli diplomatic mission or business has the justifiable feeling that he is on the front line, writes Hirsh Goodman, just back from a month on the Continent.

FOR several months now, parity arrangements have been instituted which are most impressive. One can only hope that they impress the terrorists too. The Israel Embassy in Rome is situated in a pleasant, tree-lined street, not far from the Rome Zoo. As one walks down the avenue, one has the feeling of being watched. And watched one is. The Rome police take their jobs seriously. They assign men and vehicles to guarding the Embassy in an open fashion so that any would-be attacker walking past, seeing the jeeps and uniformed armed men outside and near the building, would be deterred. Even the most innocent passer-by feels guilty. The parents themselves live under constant tension. Letters are checked before being opened. The Israelis, however, have de-

not easy. Those who live in their own apartments are not as troubled by security problems as the more newly arrived diplomats — like my hostess — who live in hotels and are forced to take additional precautions. She was lucky in one respect however. She did not have children to worry about. But another Embassy official I met in London did. "How do you tell a child that he mustn't open the front door without first consulting his parents? Especially after having been brought up in Israel, where doors are never locked." The security precautions adopted by the Arab legations abroad were told, make the ones used by Israel look like child's play. Terror breeds terror. It was pointed out, and the Arabs have come to terms with the fact that one day they may be forced to fight the war on the terms that the terrorists — with their tacit and active help — have dictated.

The question remains whether or not the terrorists have indeed achieved their aim of terrorizing the Israeli population abroad. Some claim that by forcing Israel to adopt the precautions it has and by forcing Israelis abroad to keep looking over their shoulders the whole time, they have gained a psychological victory — the first Arab victory since the State was established. Moreover, by forcing the host countries to divert manpower to protect Israeli embassies and institutions, the terrorists have managed to create tension which did not exist before.

An Israeli abroad



Scare stories are exaggerated

Partly true

This is only partially true. As one security official pointed out, the security measures in force today have always been in effect, "but never received the same amount of publicity" as those regarding the second point, by moving the Middle East conflict to foreign soil, the Arabs have earned themselves much animosity, and relations between them and the host countries have become just as strained.

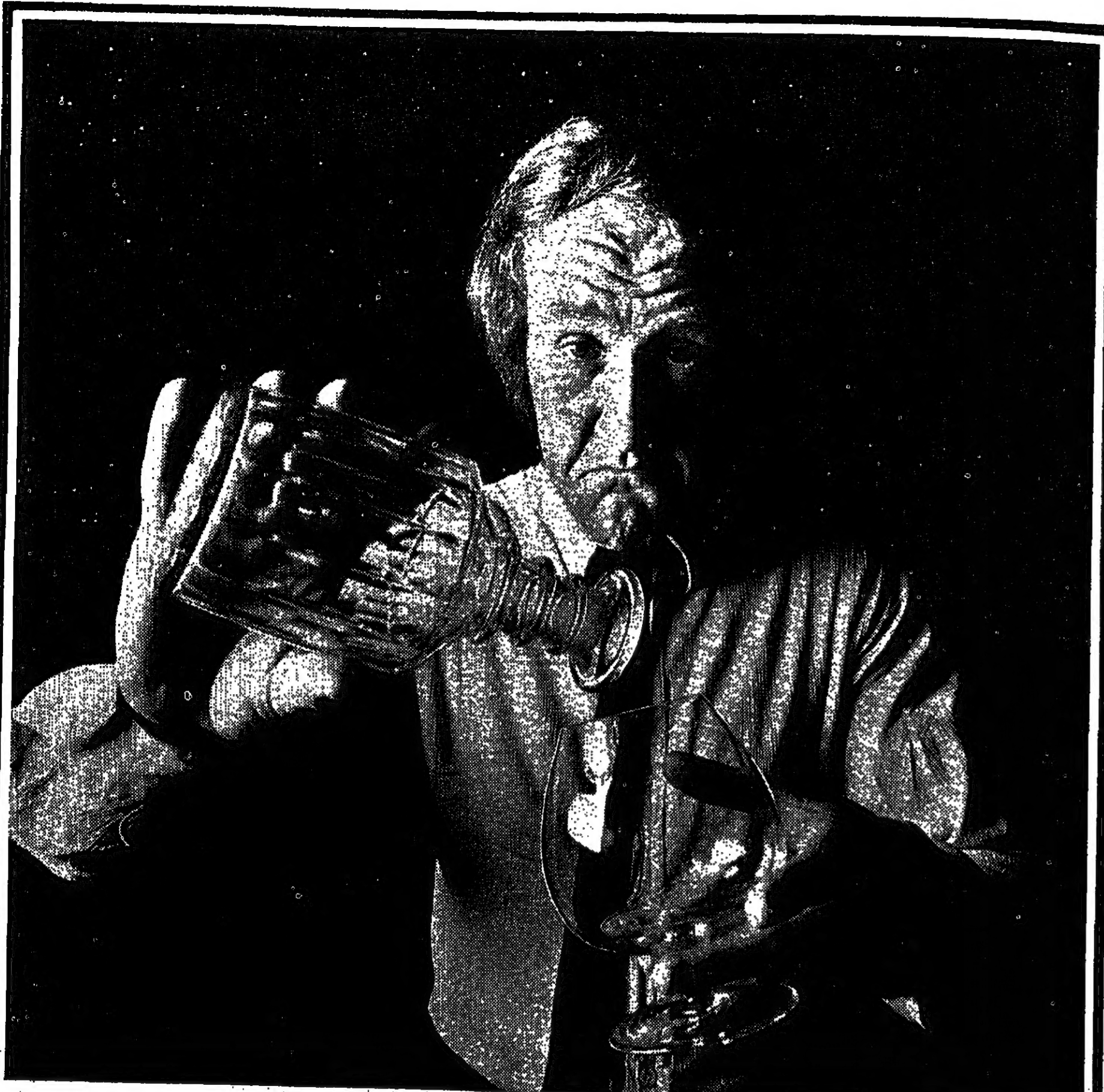
"All parties are in full agreement," one Embassy official said, "that ideally the conflict should be confined to the Middle East. The only people who remain to be convinced of this are the terrorists themselves who worry very little about international relations, and their backers, who know that their presence will be tolerated as long as Europe needs oil."

THE problem, however, is deeper than that. The danger lies with those working for Israeli institutions abroad. People who have a regular schedule which can be watched and checked by the interested terrorist. The danger lies in Israel property abroad, a natural target for the frustrated terrorist movements which are finding it increasingly difficult to justify their existence to the Arab countries which keep their coffers filled. After the Munich tragedy, security precautions were stepped up at virtually every foreign institution operating on foreign soil, no matter how remote the immediate threat of attack. In close cooperation with the host governments, anxious to avoid a repeat of the "German embarrassment" at all costs, secu-

Friends are screened. Meeting places kept confidential. Doors kept locked. The cumulative effect of all this makes for uncomfortable living, to say the least. In London, as in Rome, gaining admittance to the Embassy is something of a feat. The maxim, it seems, is to "Trust nobody." The Embassy is situated in Palace Green — a private road fringing Kensington Gardens — housing many legations and embassies. Whether the uniformed police stationed in the area have been placed there to protect only the Israelis or all the foreign diplomats one cannot tell, but what is known is that many Arab legations have asked for protection as well. The Arabs themselves admit that they not only live in fear of the terrorists, but of the Israelis

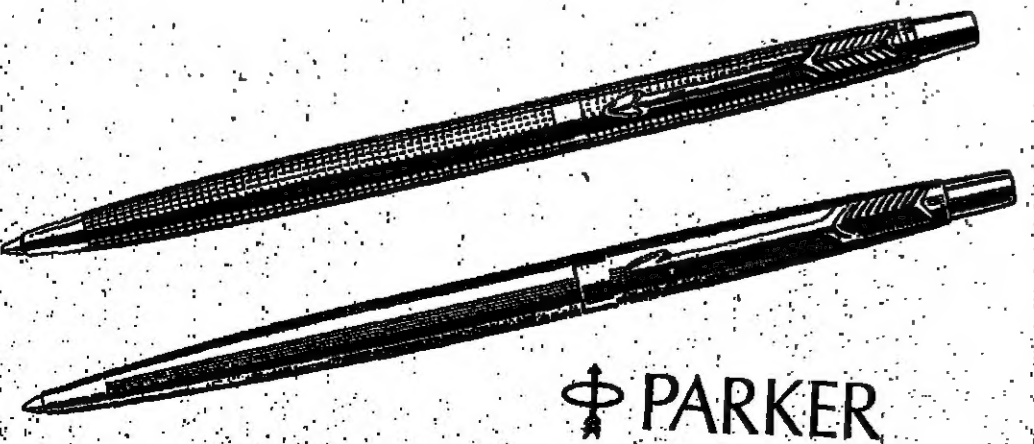
Much has been done to protect Israelis and Israeli interests abroad. The problem, however, is to remain one step ahead of the terrorists. Up to now, most of the precautions have been applied either as a direct result of terrorist successes, or by trying to guess what their next move may be. The truth of the matter is that for the past few months has been dormant. Whether this is a sign of Israeli success in countering the terrorists, or whether it symbolizes a lull before a possible new storm after internal terrorist reorganization, remains to be seen. But there can be no doubt that Israelis serving the country abroad at the moment are doing a front-line job.





Rafael Levinstein Agency

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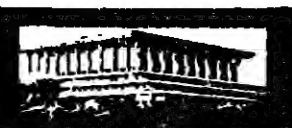
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# When NOBLESSE doesn't OBLIGE

THE Knesset has always succeeded in setting up a government and providing house-room for the opposition. Members of the majority and the minority draw their identical salaries and drink their identical tea. What is missing is a little simple self-respect, if *noblesse oblige* is too much to ask. The kind parents try to instill into boys of five who snatch their baby brother's rattle and go prancing around the house with it. Because otherwise the baby will bang his head on the floor and refuse to eat his supper. We have witnessed several instances of this rattle-snatching, and a new one is being cooked up now. Before the last elections Gahal's Yohanan Bader got together with the Alignment's Israel Kargman and they

otherwise his friend Mr. Bader would not have supported the scheme, which the Alignment was anxious to see introduced. We reject blackmail in foreign affairs or where terrorists are concerned, and thank heaven we have the courage to do so, or we should soon find ourselves squeezed to death. In the organization of Knesset routine the largest of the parties does not seem to have the strength or determination to follow this thorny path. I recall asking Mr. Kargman whether he really thought it just money for the defectors. He answered that it was just a one-time exception. I told him we had a great pile of letters from readers on this subject at the office, every single one of which was sharply critical to incoherently abusive. He looked around the quiet, well-carpeted Knesset halls and said, "I have heard no opposition." Of course not. All the parties were benefiting, and if one of them was a little more equal than the others there would not be much outcry in the Knesset.

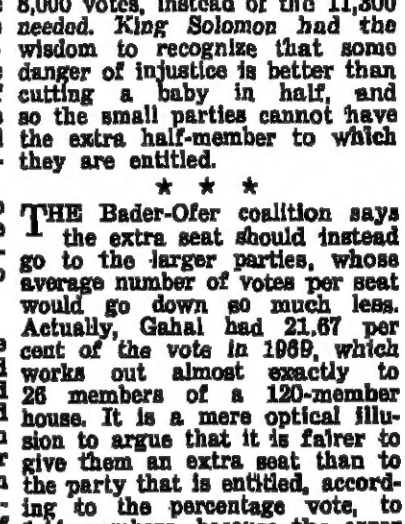
But can the parties afford to alienate their voters? Of course they can when the two main parties cooperate. People have to vote for somebody. \* \* \* THE Alignment which can force a majority would not and could not do it if disenchanted voters might vote Gahal instead in protest. Once Gahal is in on the racket it becomes safe for both sides. Foreign Minister Eban once said of the U.N., with justified irony and contempt, that if the Arab states cared to put up a resolution that the earth is flat, it would be passed; more recently he ventured that if Israel were to put up the Ten Commandments, they would be rejected by the same majority. It is a neat formula, but it would be of more practical value if he would direct his irony against the home institution for once and help tether his own party to the lofty ideals of justice that he seeks to promote in New York. \* \* \* MR. Nethanel Lorch, the Knesset Clerk, maintains that both systems of allocating seats for the fractional votes are valid, and that both are in use by parliaments in other places using the proportional system. What is involved is not quite simple at first sight, and it becomes more difficult as you go along. When the total number of valid votes cast is known — it should be around a million and a half in 1973 — the figure is divided by 120 to obtain the number of votes needed

for each seat. Whatever this number proves to be, it is clear that each of the dozen parties will have a number of votes over. Since the Second Knesset, the remaining seats have been allocated to the parties having the largest number of votes left over after obtaining the full number of seats to which they were entitled. It so happens the Free Centre, which polled 16,393 votes in 1969, obtained one seat, with around 5,000 votes left over and Ha'Olam Haseh, one seat and 5,400 votes. After a certain amount of haggling, each of these parties received an extra seat, and Poalim Aguda, with just on 25,000 votes, also received two seats. The argument now put forward is that the two smaller parties received their second seats too cheaply, at an average of only 8,000 votes, instead of the 11,300 needed. King Solomon had the wisdom to recognize that some danger of injustice is better than cutting a baby in half, and so the small parties cannot have the extra half-member to which they are entitled. \* \* \* THE Bader-Ofar coalition says the extra seat should instead go to the larger parties, whose average number of votes per seat would go down so much less. Actually, Gahal had 21.67 per cent of the vote in 1969, which works out almost exactly to 25 members of a 120-member house. It is a mere optical illusion to argue that it is fairer to give them an extra seat than to the party that is entitled, according to the percentage vote, to 1.44 members, because the error per member would be smaller. If you will hold onto your hats for another plunge into figures, we may study those for the Alignment. According to the percentage vote, they were entitled to 55.46 seats, and in fact they received 59. But if they had average per seat would still have been over 10,000, or more than that of the two small parties now. On the other hand, they would have been 25,000 actual votes

short, whereas the small parties were about 5,000 votes short. And why is it acceptable for the Free Centre to "pay" over 16,000 votes for its single seat instead of 11,300, but wrong for it to pay 8,000 each for two, which is at least nearer the official average figure? (Nobody will accuse me of excessive sympathy for either of these parties. I would weep no bitter tears if both disappeared; what is involved is the credibility of our parliamentary system.) \* \* \* IT is worth noting that the system now proposed was used in the elections to the First Knesset, but then rejected. Why has it been dug up again? Because of the impenetrable rage of Gahal (more cor-



Kargman: 'I have heard no opposition'



Bader: Smaller error per number



Tamir: 'The question of principle involved is now before the Knesset Committee. A Bill that has been voted down cannot be presented a second time until six months have passed. But if a Bill is presented and then not voted on for any reason, can it be presented by another member? And if it cannot, could this not be turned into a way of keeping bills out indefinitely?'

MR. Gideon Hausner has agreed to hold in abeyance his law for civil marriage for those excluded at present from rabbinical marriage, in the hope that Chief Rabbi Goren will solve everybody's troubles as he solved those of the Langer brother and sister. The Bill was important as proof that the non-religious half of the community can be pushed too far. Now that it has been shelved, Mr. Shuval (State Party) is bringing it up again, which will be a major embarrassment to its movers in the Independent Liberal Party and its warm supporters in the Mapam section of the Alignment. Mr. Hausner's own Bill was presented last summer by Mr. Uri Avneri (Ha'Olam Haseh), but he is a hopeless outsider, it is easy to vote against him on the grounds that he is just making trouble. Mr. Shuval's worked-over Bill will be more difficult to reject. The question of principle involved is now before the Knesset Committee. A Bill that has been voted down cannot be presented a second time until six months have passed. But if a Bill is presented and then not voted on for any reason, can it be presented by another member? And if it cannot, could this not be turned into a way of keeping bills out indefinitely?

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# THE STRIDENT VOICE OF GADDAFI

Israelis know the Libyan  
strongman best for his  
espousal of  
the terrorist  
cause. In this  
article,  
**DANIEL DISHON**  
discusses the role  
of Mu'ammur Gaddafi  
in the Arab world.



(Camera Press)

**P**RESIDENT Mu'ammur Gaddafi of Libya has recently backed an abortive coup against King Hussein in Jordan; he has reportedly been in league with Gen. Sadek, dismissed by Sadat in October from his position as Egyptian War Minister for opposing a return to the Soviet orientation; he has arranged what can only be described as a shotgun marriage (registered, but not consummated) between North and South Yemen; the Libyan radio has been carrying on a vendetta against King Hassan of Morocco for over a year, calling on Moroccans to overthrow his regime; in supposedly pro-Western and secular Tunisia, he has been given a hero's welcome by the crowds (although his bid for union was rejected out of hand by President Habib Bourguiba).

In the Libyan colonel, then, really in the Arab world? Is he trying to live up to the expectations of Nasser who told him, when he first met him in 1969, "You remind me of myself when I was your age"? How great is his actual political strength outside Libya? What are its sources?

Let us first consider briefly Gaddafi's domestic and foreign policies. And we should indeed say Gaddafi's rather than Libya's: certain aspects of Libya's actual policy — e.g. relations with the oil companies and relations with non-Arab states — seem to be the domain of Prime Minister Abdel-Salam Jalloud, who has his own ideas.

**Fundamentalism**

GADDAFI'S policies are shaped first and foremost by Islam; more precisely by his own fundamentalist, puritan and somewhat atavistic brand of Islamic revivalism.

There is no room for non-Muslims in Libya; following the liquidation of the British and U.S. bases, Italians and Jews were expelled. No signs in Latin characters may be displayed, a non-Arabic letter being considered offensive to Moslem eyes. Alcoholic beverages are banned, and the ban is enforced more strictly even than in Saudi Arabia.

While in most other Arab countries the trend is to circumscribe religious law and widen the scope of secular law, the opposite course is being followed in Libya. The aims prescribed by the Koran (*sakal*), which everywhere else have become a matter of personal orthodoxy and devotion on the part of the individual believer, have in Libya been made part of the state's taxation system. The traditional punishment of cutting off one hand for theft and a hand and a leg for robbery with violence, which has been falling into desuetude in

Saudi Arabia, has recently been introduced for the first time in Libya (the punishment to be carried out in hospital by modern surgical methods).

Traditional morals are upheld by the state — to the extent that the import of magazines is banned if they include pictures of women — not nude pictures, but ordinary ones showing a woman's face.

Religious tradition and political expediency combine in Gaddafi's attitude to any kind of political association. The very notion of a political party is anathema to him and in preventing the establishment of any kind of party, he has brought into play the negative theological overtones of the word *kitab*. Used for "party" in modern Arabic, this, in early Islamic times, meant schismatic sectarianism.

**Parties outlawed**

A law issued in July 1971 says: "Party political activities are an act of treason." A party is defined as "every group, organization or formation, whatever its form and whatever its number of members, which is based on a political ideology which runs counter to the principles of the September 1 revolution." (This was the 1969 revolution which brought Gaddafi to power.) The law goes on to say:

"Everyone who advocates the establishment (of a party) or organizes, manages or finances it or arranges a place for it to meet... for establishing a forbidden group... will be subject to the death penalty." However, "anyone who hastens to inform the authorities of the crime before it is discovered will be exempt from penalty."

The "principles of the September 1 revolution" have never been laid down systematically. They have to be pieced together from Gaddafi's often rambling speeches. The theme of Islam runs through them all. Addressing the newly formed Supreme National Guidance Council last November, he said:

"While we raise the banner of Islam, we must first make the country follow the correct path. We must create a Moslem society like the original Moslem society." In a speech last October: "The Libyan people will carry the flag of Islam and of the application of Islamic law." In the guidelines for the Libyan Arab Socialist Union (to the establishment of which he agreed reluctantly, as a step towards union with Egypt):

"The Arab nation derives its main strength from... the principles of its religion and the revolutionary experience of the July 23 (1952) revolution in Egypt and the September 1 revolution in Libya."

**I**N foreign policy, Gaddafi has revived the traditional early Islamic view of the world as divided into two permanently hostile camps: the Moslem believers (*dar al-Islam* — the house of Islam) and the infidels (*dar al-harb* — the house of war). The cause of Moslems everywhere has to be championed, while those who are harming, or have harmed, Moslems must be opposed — political considerations notwithstanding. Thus Gaddafi berates the Philippine government for "persecuting" its Moslem minority; complains to Bulgaria, because Moslems there are being exposed to atheist indoctrination; sides with Pakistan against India over Bangladesh, at the same time lashing out at the U.S.S.R. for providing Indian "heathens" with weapons to kill Pakistani Moslems; helps Irish terrorists because "Britain was primarily responsible for the presence of Israel on the territory of Palestine (speech last October); extends financial and military aid to Uganda's Idi Amin because he is a Moslem, and because he is hostile to Tanzania, which back in 1964 "slaughtered over 20,000 Moslems in Zanzibar. Thousands of Moslem women were forced to marry Christian men" (same speech); and helps stir up a Moslem rebellion against the regime in neighbouring Chad.

Britain and the U.S. are always in the hostile camp.

"The sacred message of all faithful Moslems and patriotic Arabs today is to fight Britain and the U.S." (speech on the anniversary of the British and U.S. evacuation)

But the U.S.S.R. fares no better. "Friendship with Russia has been exaggerated and has been turned into military treaties fettering the Arab area and causing the loss of independence once again. What is the difference between the Baghdad Pact (of 1955) and the present Baghdad-Moscow alliance? There is no difference at all. All justifications are false and are rejected by the masses" (October speech. The listener is expected to take the hint and apply the same argument to the Cairo-Moscow alliance as well).

**Moslem unity**

The division of the world in two camps makes unity within the Moslem-Arab camp all the more imperative. There is no Arab leader left who still talks in such ingenuous terms of Arab unity as Gaddafi does. The present federation of Egypt, Syria and Libya is "the nucleus of the greater Arab unity." The "complete merger" of Egypt and Libya (projected for September 1973) is "the way to strength, dignity and liberation. Arab unity will resurrect this nation which imperialism wants to humiliate... We must fight desperately for unity... even if we have to write the document of unity with the blood of our martyrs."

The Presidents of Egypt and Syria apart, Gaddafi has no great faith in Arab leaders.

He told one interviewer: "When I look at the leaders of the Arab states, I come to believe that Allah has sent most of them to chastise us."

In his speech in October, he said of the rulers outside the tripartite federation: "The contemporary Arab regimes cannot rise to the level of Arab unity... It is very difficult for an Arab ruler to abandon power."

His greatest disappointment has been Sudan's Numeiri, one of the original partners in the federation scheme, who then turned against it. When Numeiri prevented the overflight of Libyan planes carrying troops to Uganda, Gaddafi sent him a cable with the simple text: "May God punish you!"

It is legitimate to plot against King Hussein, to call for revolt against King Hassan, to conspire to try and dictate to North and South Yemen, to berate Numeiri because — to quote Gaddafi just once more:

"When we (read: When I) speak, we do not do so as a Libyan people of 1,500,000 people. We express the Arab nation's will. Since we are in the heart of the Arab nation and a liberating revolution has taken place in our country, we must play this role as an expression of the Arab will."

**Merger bid**

**H**ERE we have the key to Gaddafi's personal motivation in proposing, last August, the "complete merger" with Egypt (speech taken place in September 1973). He is aware that Libya is too narrow a base from which to project his ideas into the Arab world at large. Libya's population is too small and too backward, her position too marginal, for Tripoli to replace Cairo as the focus of the Arab world. That is why Gaddafi (though apparently not Prime Minister Jalloud) is willing to part with a considerable portion of Libya's wealth in order to buy for himself a place at the top in the Egyptian establishment. The "complete merger" is to propel him into a position from which he expects to be able to use Egypt as a power base to promote his policies, exploiting Egypt's demographic preponderance and military strength and her position — so forcefully asserted by Nasser — as the natural fulcrum of the Arab world. For this objective he is ready to offer Egypt a share (not so far specified) in Libya's huge oil revenues, an outlet for the professionals and white-collar workers unemployed or unemployable in Egypt and, possibly, areas for

the settlement of some of Egypt's surplus fellahin.

In offering these baits in exchange for a position of influence with the Egyptian leadership, he expects to capitalize on the latent "Gaddafiism" of Egypt's silent majority, and, eventually, of other Arab countries as well.

There can be no doubt that Gaddafi's basic outlook is indeed shared by two segments of the Egyptian population who between them form a vast majority: those suffering from post-humous disillusionment with Nasser and all his works, who view Sadat's regime as indecisive and ineffectual and long for a firm lead and a clear orientation; and those further down the social scale who are alienated from the entire bureaucratic Egyptian regime because it models itself on Western patterns of administration (regardless of its measure of success).

**Support in Egypt**

With the latter in particular, Gaddafi's Islamic, traditionalist attitude strikes a chord. Egyptian right-wing students, for instance, have protested against "frivolous programmes" on TV; members of the People's Assembly have demanded legislation similar to the Libyan decrees mentioned above.

Both groups largely share his anti-Russian stance as well as his generally xenophobic attitude. His simple world view, rendered in stark colours, carries conviction with them. His attitude towards Israel — typified by utterances such as: "Is Jarring to remove Israel from Palestine?" (speech last February), or: "Fedayeen action must be the type carried out by the Japanese fedayeen" (October speech) — has none of the pretensions of these Egyptians' deplore in Sadat's "no war — no peace" policy.

It is not that Gaddafi personally is regarded as the future leader of the Arabs. He is too erratic, too impulsive, too lacking in finesse, and the neurotic streak in his mental make-up is probably too noticeable for that. But his voice — backed by his money — has given expression to powerful undercurrents in Egyptian society and among Arabs elsewhere. The greater the weakness shown by the Egyptian regime, the more popular Gaddafi's ideas are going to become. But by the same token the less enthusiastic would Sadat — or any successor — be to implement the "complete merger" and to let into the Egyptian establishment a figure likely to find wider mass support than the Egyptian leadership itself.

Daniel Dishon is a Senior Research Associate at the Shiloah Centre for Middle Eastern and African Studies and editor of the "Middle East Record."



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**Peron's return means as little for Argentinian Jewry as it does for Argentina itself, writes Benno Weiser-Varon, for many years a journalist in Latin America and former Israel Ambassador to the Dominican Republic and Paraguay.**

JUAN Domingo Peron is now on his way back to Spain after having been in Argentina for exactly four weeks. It is expected, however, that he will return again to his native land in time for the presidential elections in March. Although he has declared that he would not run for office, he is widely expected to boost a candidate of his own for the presidency. If he decides at that time to stay, and not to go back again to his Spanish exile, what would his return bode for Argentina's Jews?

Before answering this, let us first examine what his ten years' rule meant for Argentina's Jews. It may be more difficult to get an objective answer from an Argentinian Jew who was, depending on his individual ideology, either pro-Peron or anti-Peron, than from a dispassionate outside observer. As Argentinians, a majority of them may have loathed Peron: as Jews, "they never had it so good."

It must be emphasized from the outset that it is a mistake to pin European labels on Latin-American figures. To be a dictator, one does not have to be a fascist; to have a fascist ideology does not necessarily make one an anti-Semite. The *caudillo*, or strong man, is a Latin-American institution, whose methods have frequently proved more workable in that part of the world than democracy.

When in 1945 I interviewed the then Vice-President, Juan Peron and got his first statement on Jews, I asked him how his highly laudatory words could be reconciled with the slogan which was to be seen painted on Buenos Aires walls: "Long, live Peron! Death to the Jews!"

"Bah!" he replied. "That's the work of those crackpots of the *Alianza Libertadora Nacionalista*. Don't worry, I'll take care of them once I'm President."

And he did. Later on, the secretary-general of the *Alianza*, Guillermo Patricio Kelly, came to see me in New York to tell me that his movement had forsaken anti-Semitism. He tried to give me an ideological explanation, but the truth was that Peron had no interest in anti-Jewish agitation. (Kelly's conversion lasted; his movement, after Peron's downfall, reverted to its traditional attitude.)

**Dictators and democrats**

Let us not try to delve too deeply into what made Peron court the Jews (without getting more than a small fraction of their votes). Even if one is not anti-Semitic in fact, anti-Semitism is often a device for distracting the people from their real problems. Peron had no need of it. He basked in the affection of what, in retrospect, has proved to be the majority of Argentinians. And Latin-American strong-men who once admired strong-man Hitler may have come to share two superstitions: that Hitler's road might have had a different end had he left the Jews alone; and — a relic of Nazi literature — that Jews dominated the United States, which made it advisable to treat one's own Jews well. Be that as it may, it is true that in the middle of this century, Jews lived in fear of a pogrom in that showcase of democracy, Costa Rica, and a Jew could not get across a transit visa through Venezuela during the first administration of Romulo Betancourt, a champion of democracy. On the other hand, in more than 30 years of association with Latin America, I can remember no Jewish troubles under a dictator.

That is not to forget that Jews were thrown out of university faculties in Peron's Argentina. But they were expelled, not as Jews but, along with non-Jews, as opponents of the regime. Other Jews, less qualified perhaps, received professorships, diplomatic posts, and important public jobs. Argentina, with its half a million Jews, has a certain endemic anti-Semitism comparable to that of the average European country. There were violent anti-Semitic acts before Peron and after Peron; there were only ten years without any open manifestations of anti-Semitism — the Peron decade.

At the United Nations, Argentinian foreign policy under Peron maintained its traditional stand of aloofness; but relations between Argentina and Israel were cordial. At the Jewish banquet at which he sometimes appeared, Peron would refer to the Israel Ambassador as "your Ambassador." Nobody faints, as they might have done in the United States. Peron was not speaking ironically; he took it for granted that Jews considered Israel a second homeland — a "mother-fatherland," as most Latin-Americans call Spain.

Despite all this, Peron's downfall caused few Jewish tears. As liberals, they disliked his regime. As businessmen, they resented his economic measures, which had started the inflationary spiral which no subsequent government has been able to control. Since the beginning of the Peron era, the Argentinian peso has plummeted to 1/300 of its value.



Juan Domingo Peron, with his third wife Isabel at his side, waves to crowd outside his Buenos Aires residence last month. (Camera Press)

**PERON AND THE JEWS**

Who cares that Peron sailed away millions abroad? A Buenos Aires taxi-driver said to me not long ago. "All governments steal, he would have been a fool not to. But at least he cared for us. He didn't think only of his foreign bank accounts; he did things for the working class. The others — all of them — think of nothing but filling their pockets."

The visitors to Argentina simply cannot understand the malaise which has bedevilled it for so long. They see here a country of two million square kilometres, whose population is in no danger of exploding — Argentina will one day be overtaken by Colombia as the country with the second largest population in South America; which is rich in natural resources — fertile soil, minerals, oil; where everything grows — excellent fruit, vegetables, wheat and all other cereals, whose pastures could support millions of head of cattle; whose mountain scenery is not inferior to Switzerland's; whose capital is one of the world's great metropolises, with an artistic life that bears comparison with that of New York (until recently Buenos Aires could boast more theatres); which has no problems with Indians or mestizos, but has an almost all-white, all European population. How did such a country get into the unhappy condi-

tion from which a succession of governments, democratic and military, has been unable to extricate it? How is it that with meat at a premium all over the world, Argentinians, for whom beef is almost a religion, now have to suffer two meatless weeks each month so that there is at least some for export?

It all started with Peron's drive for industrialization. With Europe and the U.S. limiting their exports in order to make up for the World War shortages in their home markets, and with Germany and Japan beginning to clear the war's shambles, Peron conceived the idea that Argentina could become an industrial power with a natural market — Latin America — on her doorstep. Many a young peasant left for the city to swell the ranks of Peronist labour unions. But the industrial sources of Argentina's wealth, her fields and pastures, once the bakery and butcher's shop of Europe, were depleted of manpower. Argentina today has a respectable industry which supplies the home market; but it cannot export. And the country-to-city migration cannot be put into reverse.

**Good for tourists**

The tourist may not notice anything of all this. He will see that his dollar goes further than in most other places because compared to its purchasing power the ever-falling peso is chronically undervalued. He will see well-dressed people and elegant women because although the country is near bankruptcy, the citizens are not. Somehow one learns to exist

with inflation. As long as one doesn't try to convert one's property into dollars, one's house is still the same house and one's business, the same business. It is the flagrant disproportion between what 1,500 pesos can buy and the fact that 1,500 pesos is the price one has to pay for a black market or free market dollar, that makes one a pauper.

This may explain, why, in spite of the chaotic outlook, the Argentinian Jew, whether middle class or wealthy, does not respond as one would expect to the call for aliyah. As long as he counts his belongings in pesos, he is still in the same class as before. If he has to convert whatever he owns into foreign currency, he is suddenly declass. It is unrealistic to expect that a person who may get between \$5,000 and \$10,000 for his house in Buenos Aires, should or could buy a four-room flat in Jerusalem for IL210,000 even with the incentives the Absorption Ministry may give.

Just as Argentinian Jews could come to Israel, half of Argentina's population could return to Italy, where they came from; but there is no migration to Italy any more than there is a sizeable aliyah. It is understandable that people become philosophical and say: what happens to all Argentinians will happen to me too.

There is, by the way, no danger of a Communist takeover. If the Allende regime was good for anything, it was that it convinced its neighbours that Communism is not the answer to Latin America's problems. One thing which Latin American extreme leftists tend to overlook is that Communism demands discipline and hard work. Neither of these is a key part of the Latin make-up.

It is a toothless Peron who tried to come home, and it would have been downright stupid of him to take the reins of a government stuck in the mud. His return could charitably have been considered an unselfish act of patriotism designed to inject some hope into a situation which seems hopeless. For Argentina is almost a classic case of a highly civilized country, which has somehow ground to a halt.

To come back to the question I posed at the beginning: Peron's return means as little for Argentinian Jewry as it means for Argentina herself. In his exile, Peron has lately made both pro-Jewish and anti-Jewish statements, depending on who interviewed him. The people who were camping round the mansion which he received as a welcome gift from his supporters were wasting their time. Against all appearances, Argentina's problem is not political, but economic. And as far as economics are concerned, Peron's only contribution could be disaster.

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# What makes an Arab spy?



Daoud Turki's bookshop in Haifa, and photo of the 45-year-old Turki.



"YOU'LL hear of Daoud Turki yet," the taxi driver said prophetically to a Kol Israel reporter and his technician last August, when he drove them back to the studio after an interview with the bookseller at his shop in the Wadi Nisnas quarter of Haifa. The interview took place following the military government decision to allow political weeklies and monthlies from the Arab countries to be sold freely on the West Bank and in Israel. It was a logical extension of Moshe Dayan's open bridges policy from summer visitors to printed matter. The publications now bring to readers west of the Jordan the political views current east of the river, which they could until then only listen to over the free waves from Arab radio stations.

The widest choice of Arab publications in Haifa was, and is, to be found in Daoud Turki's popular bookshop, run by the owner's intelligent daughter, which left him free to sip coffee with his friends whenever he wanted, at their homes or in coffee house.

"To let the publications come in was a sensible decision... It allows Arabs in Israel to learn at first hand what's going on in the Arab countries," Turki said over the air.

Most Arab dignitaries declined to be interviewed by Israel Broadcasting. That an acknowledgment that the Zionist rulers had done something right should be made on the air by a man known for his extreme anti-Israeli views must have come as a surprise to many who knew him.

Whether and how they flowered into a spy and sabotage ring, as the police allege, remains to be heard in court. But enough facts have leaked into the press to explain why the spy ring — assuming there was one — failed so dismally. Turki, who appears to have been a prominent, if not the leading, figure, has had no formal education and no espionage training or experience worth speaking of. He tried to change his image (unsuccessfully, as the taxi driver suggests) and cut off his former open contacts with the Communists and other leftists and criticized them in public.

When his friend and colleague, publisher Razi Sa'adi of Acre, was sentenced to 14 years' imprisonment in 1971 for pro-Syrian espionage, Turki commented: "Sa'adi was crazy... what was he lacking to betray the country?" Little did he know at that time he himself was already under observation by the security authorities.

## Politics and profit

Turki explained that "I have come to realize that politics is not a profitable business." His manner of speech suggested that he, a man until then passionately preoccupied with political issues and openly expressing views more leftist than those of the Rakkah Communists and Matzpen, had become disillusioned and had now turned his mind to his private affairs.

Taxi drivers around the world are observant judges of human nature. Asked this week what had made him sceptical of Turki's newly professed indifference to politics, the Haifa driver said he had been struck by the fact that "in the past you could talk with Turki about any subject under the sun... then he changed and became shut up inside himself... once he was impulsive and open, and suddenly he tried to behave as if he was different."

DAUD Turki, of medium height and no longer slim, is 45. His coal-black hair is beginning to go grey. He was born of Christian parents in Mt'ar, a largely Druse village in Lower Galilee. The Christians account for less than a third of the population of over 6,000. The father and sons were all farmers — with the one exception of Daoud, who, at the age of 17, joined the Communist Party. He hosted the sales of the weekly "El Itihad" so much, and attended Party conferences with such zeal, that he was made secretary. That to this day Rakkah is strongly represented on the local council of a village whose Druse majority is averse to Communism, is proof of young Turki's dedicated work.

As he grew in years and self-assurance, he began to quarrel with Party leadership. The split in 1965 into Rakkah, headed by Wilner and Toubi, and Maki, led by the late Moshe Shah and Mikunis,

made him turn his back on both. He later explained to a friend that he was disillusioned with the Party leadership because of the gap between their professed socialist ideology and their very unrevolutionary style and standard of life. His criticism, publicly expressed, so angered the Rakkah leaders that they stopped supplying "El Itihad" to his bookshop, though he was then the weekly's main distributor. Only after Turki recanted and explained away the slight as a misquotation of his words did they resume the supply.

"China will determine the future of the world," he once said to a customer. He freely propagated his views to whoever cared to listen. They were close to those of the left wing of El Ard, the anti-Israel and extreme leftist organization which was later outlawed. Among his close acquaintances in Haifa were Habib Kahawa, a pro-Nasserite, and his wife Naila, both passionate haters of Israel. The couple were sentenced to short periods of imprisonment for espionage in 1967, and left the country on their release. They settled in Damascus, and from there resumed contact, via other countries, with Turki. Their political views were similar enough, their mutual trust sufficient, to warrant such a resumption of relations.

Whether and how they flowered into a spy and sabotage ring, as the police allege, remains to be heard in court. But enough facts have leaked into the press to explain why the spy ring — assuming there was one — failed so dismally. Turki, who appears to have been a prominent, if not the leading, figure, has had no formal education and no espionage training or experience worth speaking of. He tried to change his image (unsuccessfully, as the taxi driver suggests) and cut off his former open contacts with the Communists and other leftists and criticized them in public.

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## Amateurish spying

Police sources suggest that Turki's spying was amateurish and that one of his earliest critics was Ehud Adiv, who is said to have defied his authority until ordered by the Syrians to accept it. The police also hint that Turki has been among the most cooperative of the suspects and told them more than he was asked to. If this is true, psychologists will note it as a symptom of the complexity of his motivations.

SINCE the Six Day War, 320 Israeli Arabs have been tried, convicted and sentenced for espionage and acts of sabotage. Arab (excluding 35,000 Druse) population of 440,000, 70,000 of them in East Jerusalem, is 320 a high figure? With due respect to the efficiency of our security authorities, it must be assumed that not all spies, saboteurs and their helpers have been caught. But whether under one per thousand of the population is a large proportion or not is not a question of figures but of results. As the history of wars, from Joshua's siege of Jericho down to the World War Two, has shown, a competent spy or saboteur with a

good organization to assist him can work wonders of destruction. It is a matter of record that in the 25 years of our statehood, the educational level of Israel Arabs convicted of espionage has risen steadily, and since 1967 the number of lawyers, teachers and university students among them has increased. They were motivated by political convictions. They have neither been lured into danger by the hope of financial gain, nor pushed into it by economic stress. Many of them have been well off. Like Razi Sa'adi. Some of the rank and file members are still the simple villagers who have had no more than elementary schooling.

Israel, anxious and proud to give its minorities a good education, is turning out more Arab high school and university graduates every year. The number of university students this year is 1,000, about 10 per cent more than last year. They have a problem finding congenial jobs later on, because of their predilection for the humanities rather than the sciences and engineering, and this embitters many of them.

But studying Arab history and literature at high school and university level, as many do, can only sharpen their consciousness of, and pain at, the contrast between the Arab grandeur of the past and the humiliation of today. And that sense of humiliation is by no means peculiar to Arabs in Israel.

A broad jagged ribbon of Moslem nations stretches from Indonesia to Morocco. What is common to their people, nearly 500 million in number, is that they all live in developing countries with low — some, very low — per capita incomes. (By a freak of nature, the small populations of the oil-rich sheikhdoms on the Persian Gulf have average incomes higher even than that of the U.S., but relatively little of this fabulous wealth filters down to the average life, as opposed to statistical, citizen.)

Radio, TV and films bring to the eyes and ears of people in the developing countries accounts and pictures of Western standards of living which stir up what Adiel Stevenson called a "revolution of rising expectations" and, if fulfilled, seem too far off, discontent with their own condition. Israel has proudly set up in the Middle Eastern Arab street a show window of progress but its main effect has been to sharpen the Arab's awareness of the continuing technological gap between himself and the Jew.

It must be painful to a young Arab intellectual to discover that of all the Arabs in the Middle East (or Moslems anywhere) those of Israel enjoy the longest life span, the lowest infant mortality rate, the best health services, the highest per capita earnings (excluding those of the oil principalities mentioned above), and the quickest rise in standards of living. What can his reactions be to seeing Israel part of the so-called world of progress, his compatriots in the


neighbouring states governed by unstable regimes, some posing as revolutionary and all perpetuating social stagnation? Against whom will his indignation and aggression turn?

The experience of repeated military defeat has compounded the resentment and frustration due to technological backwardness with a sense of national humiliation. It may sound paradoxical that in the very village in which Turki was born, Mt'ar, the Ministry of Education is now building a 12-room high school, complete with air raid shelter, at a cost of IL400,000, two-thirds from Government funds.

It is difficult for the Westerner to comprehend the emotions of men

and women in the Orient, or in any other developing part of the world, even if he speaks the same language. The same words have a different ring, call up different associations, refer to different experiences. Israel is more than a next-door neighbour to this rift that divides the world. It runs through its own house and has to be lived with. This will make it more difficult to bring about peace, because it will not be a peace Turki is born, Mt'ar, the Ministry of Education is now building a 12-room high school, complete with air raid shelter, at a cost of IL400,000, two-thirds from Government funds.

It is difficult for the Westerner to comprehend the emotions of men



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two 4-room flats  
five 5-room flats  
Occupation in January 1974

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**Hugo Schwartz and his brother have channelled their engineering skills into two thriving plants in Israel, with time to dabble in international shipping and finance. Hugo also has time for some of the finer things in life, learns PHILIP GILLON as he investigates how to become a millionaire in Israel, without winning the big lottery prize.**

# Millionaire on the move

HUGO Schwartz appealed to me immensely from the moment he looked contemptuously around the Metals Week Press Room in which a score of the world's industrialists had been invited to be interviewed, and declared, "This is no place to talk. Let's go into the bar." The last man I interviewed with commended the economy with alcohol about the economy with alcohol had been a labour leader in the Tel Aviv Knesset, and he explained that he only indulged for medicinal reasons.

What is more, when we got to the bar, Hugo managed with executive authority to interrupt "the barman's autobiography, which he was relating to a friend, and get him to take some slight interest in our needs. Then came the point at which my interviewee earned my undying admiration: ordering his Scotch on the rocks, he said fiercely, "And make sure it's Chivas Regal!" It has taken so long for me to realize that Scotch is the price of drinks that few of them appreciate that there are crown princes in royalty. When I commented on his perception, he answered, "Oh, I appreciate a good drink all right."

**Cooking hobby**

Shipping reflectively, he went on, "As a matter of fact, I'm not a cook and I don't like to cook. I love good food and drink, just as I enjoy being in life. One of my hobbies is cooking. I'm very proud of being the only non-professional member of the Israeli branch of the Chaine des Rotisseurs (Guild of Roasting Spit Roasters).

"When I go into a restaurant, I often go straight into the kitchen, and the chef allows me to cook there. If you know some of the chefs I know" (also, I don't) — "You'll agree that this is a privilege. I cook South American style, French style, Italian style, and I make up the ma-

Italian style, and I make up a drinary required to make it. We find some of my creations in famous restaurants in Paris, New York, everywhere."

Hugo lives with his wife and three children, two of whom are serving in the Defence Forces at the moment, in Herzliya Pithul. His wife is a social psychologist working in Stalveva, the open-air psychiatric hospital, and she gives his cookery her blessing when he gets home. Apart from this home, Hugo also has permanent living quarters in New York and in Chile, for which country he is the consul in Israel.

**Non-stick pots**

"We're now developing a new process of low-pressure casting of aluminium products. This is because we were so specialized that we had to look for specific customers for our ideas and products; we needed a bread-and-butter line. So we've started to manufacture high-quality pots and pans — aluminium lined with teflon, you know, non-stick cooking ware. So far we've manufactured only for export, but we should come on to the local market by next September or October."

But the most exciting operation of the Schwartz brothers is undoubtedly what is known as a "turn-key job" — setting up a complete factory for a foreign country. They have just completed one such operation for Rumania, involving \$2.5m. and have won \$4.5m. a tender to set up a brake-lining factory in Yugoslavia.

"It's like making a tailor-made suit instead of one off the peg," he explains. "They tell us what they want, down to the last detail, and we do everything necessary to set up the factory, from erecting the building to installing the equipment. When we've finished, we hand over the key, and they walk in and live happily ever after. That's why it's called a turn-key operation."

So here you have a private bank

The Yugoslav contract is probably one of the most dramatic commercial coups ever pulled off by an Israeli firm. In light of the fact that Jerusalem has no diplomatic ties with Belgrade, the Schwartz brothers were competing with the largest and best-known firms in the world.

"Our tender was a \$1m. above the other tenders, but we won the contract because ours was so much better rounded off, our product was so exactly what they wanted."

Hugo Schwartz has some very harsh things to say about the Ministry of Finance, although he is full of praise for the Ministry of Commerce and its metals division. A particular target for his wrath is the Export Credit Guarantee Company, formed by the Government to help finance exporters. When they went to this bank for assistance in the Yugoslav deal, the Schwartz brothers explained that they had to offer credit conditions as good as any of their competitors.

**Bureaucratic problems**

"This Export Credit Guarantee Company is one of the most unbelievable fishes that ever got into the sea," says Hugo. "It has all the disadvantages of a Government bureaucracy. After a tremendous number of meetings and documents and presentations, they finally agreed to give us the guarantee for a fee of a flat eight per cent — to be paid in advance. We couldn't possibly do it — we are getting a down payment of only ten per cent. It looked as if we were going to lose the contract — a very juicy one for Israel as well as for us — and so I got out that suitcase of mine and went off to Switzerland. There, the Union de Banques Suisses, one of the five biggest banks in the world, agreed to do the business for us for half a per cent a quarter payable over six years."

asking for half what our own government bank wanted, and insisted on payment in advance — a difference of \$100,000 and to do business with the Israelis we would have had to find the \$360,000 right away. This they call helping us."

In general, if Finance Minister Pinhas Sapir believes that he can number Hugo Schwartz among his great personal admirers, he is deceiving himself.

**Big investment**

"We've invested \$1,750,000 in Israel and I value our investment today at eight or nine times that. But if it had not been for Sapir's policy, it would have been worth four or five times that again — and you can quote me. The trouble is that if I was Koor or could call myself Aluf (Res.) somebody or other, Sapir would give me quite different treatment. The Government controls all credits, including money to the bank, and so it's in a position to dominate industry; I must dance to the piper's tune. Whatever we managed was because of the help of men like Yoska Rom, of the Ministry of Commerce.

"There is no uniform approach to industrial problems: the laws are applied differently according to who asks for help. Perhaps I'm being ungrateful, maybe I would have achieved nothing if I hadn't had to fight the Ministry of Finance all the way. I enjoy a fight and a challenge. In fact, I think I have the most important of all natural resources for an Israeli industrialist — I don't take no for an answer. I get very excited when I'm told something can't be done."

Hugo Schwartz and his brother have channelled their engineering skills into two thriving plants in Israel, with time to dabble in international shipping and finance. Hugo also has time for some of the finer things in life, learns PHILIP GILLON as he investigates how to become a millionaire in Israel, without winning the big lottery prize.

Hugo Schwartz as a cook, upper left ("You'll find some of my creations in famous restaurants in Paris, New York"); checking a casting with foreman in factory (above); and lounging in his art-filled living room with members of his family (left). (Susskind photos)





At his art gallery in Tel Aviv.

(Continued from page 11)

California. Hugo came from Chile in 1948 to fight in Mahal against the Arabs, and has remained ever since to quarrel with successive Ministers of Finance. His brother came in 1949, and they both started working in Teva, the military industries corporation.

"We worked with Slaviv, who was general manager. He was asked to resign in 1950, and we quit with him. So we opened an office as consulting engineers, and in the first year, we made IL174,000 after taxes — and in those days a lira was a pound. Then we got in some foreign investors from South America and Germany, and formed Israel Brake Lining Company."

In 1954 they bought out the foreign investors. Then they spread abroad into shipping and finance, and registered a parent company in Liberia.

"It now works out that I'm abroad about half the year, while Edward stays here most of the time. Of necessity, he's inherited the technical end, while I do the finance. We complement each other like a hand and a glove. We share everything, although we have no written contract; everything we've got belongs to us jointly. I don't think I own anything personally except maybe my clothes. We don't keep accounts between us either. We don't know, and don't care, what the other spends."

**Art gallery**

Hugo's great hobby, apart from cooking, is art. For years he used his 120 sq.m. living room as an art gallery to promote young Israeli painters.

"I'd take all our own pictures off the wall, and put up the youngsters'; then I'd invite 400 to 500 friends to come to cocktails. I'd sell them paintings while serving them drinks and canapés. It's a good system."

Two months ago, when Avraham Darom, who had served as Israel's ambassador to Mexico and other South American countries, retired, he and the Schwartz brothers decided to open an art gallery in Tel Aviv, which he would run. So they opened Renee Darom which, Hugo claims, is better than, and different from, any art gallery in the world. "We sold over a hundred thousand pounds worth of paintings in two months — and we're only beginning."

HUGO holds strong views about Israel keeping the West Bank, although he is quite prepared to give back Sinai.

"I went to Ahdod recently to hear a debate between Lyova Eliav and Avraham Yoffe. Lyova wants to exchange the West Bank for peace; Avraham says there won't be peace in any case, so why give it back? I thought to myself: what the hell is going on here? They are both saying the same thing; they are only arguing about the price. But

**Millionaire on the move**

what right have they, what right has anyone, to talk of our giving up Hebron, Bethlehem, Jericho? What are we doing here, if it isn't because of these places? There's not a word in the Bible about Tel Aviv, Ramat Gan, Haifa — they aren't what it's all about. If we are not entitled to Hebron, we're not entitled to anything.

"Lyova and Avraham reminded me of the story of Bernard Shaw saying to Lady Beaverbrook, 'Will you sleep with me for a million pounds?' When she mused over it, saying a million pounds was a lot of money, he asked her if she would sleep with him for a pound. 'What do you take me for?' she wanted to know. He answered, 'Oh, we've settled that, we're only haggling about the price.'

"Ours is a very privileged generation. If ever any generation

since the Exodus made a direct connection with God, ours has. Sometimes I think that one of the proofs that God loves us is that he gave us the Arabs as enemies. Just think what would happen to us if the Arabs were smitten by commensurate, and said, as any rational people would have said long ago, 'O.K., let's sit down and make peace, let's talk it over.' Within months we'd be at each other's throats — Mapai, Gahal, the Orthodox, the non-religious, the lot."

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I DREW him back to his dissatisfaction with the Ministry of Finance. How would he change things?

"A private industrialist here is treated by the Ministry of Finance like a prisoner let out on probation. If he behaves him-



In his period-furnished office.

self — and there's a probation officer watching him all the time — he's allowed to carry on living. If he steps out of line, he's had it."

So what would he suggest? "There should be one contact

man with power to make decisions. Tell us exactly what we're allowed to do and what's forbidden. Basically, our problem is that we have to import all our raw materials, we have to make up by our own efforts for what we lack. So our effort is our most valuable commodity, yet we're dissipating it in nonsense.

"I want to use my effort constructively, not waste it running to keep up with myself because I'm tied up in red tape. I don't want to deal with committees any more, I want one man whom I can tell what I want, and who can give me a quick answer, yes or no. Then I'd go on. Give me a man with power to decide, and I'll raise my exports from \$2m. to \$10m."

What advice would he give a journalist anxious to start on the track of his first million? To what does he attribute his success? Should I drink only Chivas Regal? Or is engineering genius essential, and so a journalist has no hope?

"You don't need genius, you've got to be ready to fight like hell. And you have to enjoy it."

**THE SHOCK OF BECOMING ISRAELIS**

- IMMIGRATION AND SOCIAL CHANGE** by Dov Weintraub. Jerusalem, Israel Universities Press, Manchester University Press, and N.Y., Humanities Press. 272 pp. with footnotes index and statistical tables.
- NATION-BUILDING AND COMMUNITY IN ISRAEL** by Dorothy Wilner. Princeton University Press. 478 pp. with footnotes, bibliography and index. \$10.
- NEW TOWNS IN ISRAEL** by Alexander Berier. Jerusalem, Israel Universities Press. 353 pp. with statistical tables and bibliography. Translated from the Hebrew by Chana Shmorak.
- THE MODERNIZATION OF THE TRADITIONAL AGRICULTURAL VILLAGE: Minority Villages in Israel** by Emmanuel Yadin, Chaim Finkel, Louis Gutman and Chanooh Jacobsen. Rehovot, Settlement Study Centre. 149 pp. with statistical tables and appendix.

Reviewed by Jean Kosloff



Picking cotton in Laohish

(Rubinger photo)

ISRAELI policy makers since the foundation of the State have found themselves involved in social engineering or applied sociology. The settlement of vast numbers of immigrant families whose backgrounds were not in tune with advanced technology, and the handling of minority groups emerging from the feudal era, made it necessary to resort to scientific analysis. After the various departments of the Government and of the Jewish Agency began making use of social scientists, it was found that Israel was faced with the same problems of modernization as most developing countries. The question was — and is — how to bring people of folk or traditional life-ways into production and organizational systems viable in the modern world.

"Immigration and Social Change" by Dov Weintraub is a study of the settlement of Jewish immigrants in the agricultural moshavim in the 1950s. Although it is a solid sociological work, it none the less presents the value judgement that the achievements of the settlement were positive, with the modified moshavim giving the immigrant families a possibility of becoming productive farmers in a modern system of agriculture, yet allowing a continuation of folk customs in the personal sphere. This judgment is in spite of the failures of settlement planning to accommodate large families and the early mistakes of melting-pot mixing, rather than the later village-to-village schemes which kept social ties intact.

The Jewish Agency Settlement Department, responsible for settlement during the 1950s under the late Levi Eshkol and Raanan Weitz, was the first department to make use of sociologists and their findings. When Dov Weintraub collected data in 1958 and 1959, and later in 1964, the positive results were already apparent. An important conclusion drawn by Weintraub was that people's acceptance of modern technology and organization was more likely to come about in a village where the traditional social structure still held and gave security, than where there were generational or factional disputes or families isolated from a kinship structure. In other words, the policy of maintaining groups as intact as possible was based on sociological findings, and was justified by the fact that the moshavim began to flourish with Israel's agriculture on the frontier of modern technology.

Although Weintraub gathered the basis for his facts over twelve years ago, more recent studies by the Settlement Study Center in Rehovot bear them out, emphasizing that the small community or the moshav has made it possible for traditional people from the Yemen, Kurdistan, Morocco and Algeria to become a functioning part of the Israeli framework, in many cases surpassing in agricultural endeavour the moshavim settled by more modern people from Western countries or by sabras.

Weintraub devotes a section to the younger generation. He examines the attitudes and aspirations of moshavim and in one settled in the 'fifties. Although the data was tentative, it indicated that the "pull to the cities," experienced in other developing countries, did not operate youths in both older established in Israel so much that the moshavim would be depleted of its younger generation. Indeed, since the study, it has emerged that the problem is to find sources of livelihood for an adult second generation wishing to continue living within the moshavim and for whom there are no agricultural resources available. This is a problem of which there is some hope of solving by regional planning with industrial and service centres coordinated to the farm villages.

WHEREAS Dov Weintraub examined the settlement of the moshavim in the 1950s from the viewpoint of the immigrants themselves and their adaptation to agricultural endeavour in Israel, Dorothy Wilner, a social anthropologist, in "Nation-Building and Community in Israel," tackles primarily the organizational structure responsible for dealing with the immigrants. Wilner, the first social scientist employed by the Agency before it linked up with the Hebrew University or established the Settlement Study Centre in Rehovot, gathered her data from first-hand experience with the immigrants in the Laohish region, supplementing it afterwards with library research in the United States. The result is a detailed volume which covers land settlement from its earliest days in Israel until 1957 when, as she states, the development towns had begun to replace the agricultural villages as a major setting for immigrant settlement. Wilner writes of the political and bureaucratic structures dealing with settlement and includes, as well, a chapter on Jewish communities in the High Atlas Mountains of Morocco, and one on the first year of a successful moshav of Jews from these mountains.

ALTHOUGH the material for the above two volumes on the moshavim is no longer up to date, they both are a contribution to studies on agricultural development, settlement of immigrants, social change and the small community. The establishment of cooperative farm villages, which do not by any means constitute a backward sector of the country, yet are a framework for traditional extended families as well as for less cohesive modern Western ones, belongs to history and the bright spots of Israel's experience. This is not true of the development towns which are still in a state of flux, continually accepting new immigrants, although not as yet able to stand on their own feet without special privileges and a pumping in of government funds. Hence Alexander Berier's "New Towns in Israel" can only be a tentative study, with its data collected before 1957 and the dynamic changes since then.

"New Towns" is on an entirely different level from the above two works on the moshavim in any case, being a statistical survey written as a basis for policy by the Ministry of Housing. The framework for "New Towns" is a concept of urbanization worked out in developed countries, which have already begun thinking in terms of regions and the dispersal of populations. It isn't clear whether this concept means density of building, or modern services, facilities and industrial plants, or the same modernization of people's life-ways that is also happening in kibbutzim and moshavim. Nor is it considered that "rural" in Israel may not mean backward isolated farming, since agriculture is at the forefront of modern technology, and farmers live within national networks of organization and communications. The urban-rural continuum, on which Berier sets up his study, is itself out of date, and is certainly not applicable to the special conditions of Israel.

The resulting study was published by the Settlement Study Center in Rehovot. What emerged from the fact-finding was that 25 minority villages were low on both services and agricultural technique and nine of street corner gangs similar to those of the older cities? Have they remained in the towns, or drifted to the cities, and if in the cities, where do they find themselves? One would also like to know, since it is a question crucial to the newest waves of immigrants, if a melting-pot dispersal of relatives allows for quicker adjustment to life in the towns and to Israel, or the opposite.

True, Mr. Berier does not pretend to tackle social psychology, but none the less uses the criteria of internal migration — that is the number of people moving in and out on which to base conclusions as to success or as to the attractiveness of the towns. He assumes that attractiveness is partly a function of the number of enlightened in the towns by Western standards, such as the number of teachers living in them and also Europeans and Israelis, without the slightest hint that whatever the ethnic composition, the people in them might be activated by community development techniques to improve town life on their own and also to accept leadership. Nor is Arad, with its special encouragement, included in the study. In short, one feels that many facts on which social engineering and planning for the new towns should be based have still to be examined.

THE fourth volume under discussion, "The Modernization of the Traditional Agricultural Village — Minority Villages in Israel," is likewise a statistical study. The research project which the volume describes was a pioneering endeavour by a team of Technion agriculturalists and sociologists, and agriculturalists of the Institute of Applied Social Research, with its sophisticated methods of social measuring. The study project concentrated on gathering data for policy decision on the problem of closing the technological and service gap between approximately 100 minority farm villages in Israel (Arab, Druse, etc.) and the Jewish farm villages.



**CARMEL COCKTAILS FOR WINTER PARTIES**

- CONTESSA PUNCH (for 20 people)**  
1 bottle Avdat White Wine, 1/2 kg. sugar, slice of one lemon, 2 cloves, 1/4 bottles 777 Brandy.  
Mix and heat all ingredients except the brandy, until a froth is produced. Put into a large container; pour in the brandy; light and allow to burn for 30 seconds only. Serve in champagne glasses with a slice of lemon.
- HOT WINE (for 12 people)**  
4/5 glasses Shabon 22 wine, 1/4 glasses sugar, 1 clove, 1 teaspoon ground cinnamon, 1/2 teaspoon grated nutmeg, 1/2 lemon, 1/2 bottle 777 Brandy.  
Boil the water with the flavourings and the sliced lemon. Heat for 10 minutes and strain. Add the wine and sugar. Serve hot.
- GRAPE PUNCH (for 10 people)**  
1 small glass Lord of Carmel Brandy, 1/4 bottle Zichron 22, 1/4 kg. sugar, 4 glasses cold water, 4 cloves, pinch ground cinnamon, 2 bottles grape-juice, 1 glass lemon juice, sliced rind of 1 lemon, muscatel raisins.  
Dissolve the sugar in the water by boiling, and continue until the sugar starts to caramelize. Remove from the heat, and add the rest of the ingredients. Serve warm or cold.
- NEGUS (for 10 people)**  
1 bottle Carmel Farton wine, 1 dessert-spoon sugar, grated rind of 1 lemon, juice of two lemons, cinnamon stick, cloves, boiling water (same quantity as wine).  
Heat wine and add flavourings. Leave to stand for 10 minutes. Add the boiling water before serving.
- TEA PUNCH (for 10 people)**  
1 bottle Carmel Adam A.M., 1 bottle strong tea, 1 glass Savoy Brandy, sugar to taste, juice of 1 lemon, grated rind of 1 lemon, 2 teaspoons ground cinnamon, 1 teaspoon grated nutmeg, 2 bay leaves.  
Boil the tea, add the flavourings and the sugar, and remove from the heat. Add the wine and brandy and serve in a tea glass.
- SAN MARTIN (for 12 people)**  
1/2 bottle Carmel Red Vermouth, 1/4 bottle Carmel Dry Vermouth, 1/4 glass Avdat White Wine, 1/4 glass Carmel Dry Gin, 2 large green olives (not the very strong type).  
Mix all ingredients and add ice, serve with an olive. In low glasses, the rims of which should be coated with sugar.
- SANGRIA-BAKANA (for 12 people)**  
Crushed ice, 1/2 glass Romanoff Vodka, slice of one orange, 1/4 glass Carmel Cherry Brandy, 1/2 glass sugar, sliced banana.  
Mix well, add banana, let stand 5 minutes with an olive. In low glasses, the rims of which should be coated with sugar.
- HOT BANQUA (for 12 people)**  
1/2 bottle Carmel Yashan Noshan wine, 1/2 bottle Black Yashan, 1/4 glass Savoy Brandy, 200 gr. sugar, oranges, lemons, pineapple, grated nutmeg, 1 teaspoon ground cinnamon.  
Mix all ingredients and add boiling water to taste.



**CARMEL**  
RISHON LE-ZION & ZERON MASH



# To Buber — with love

ENCOUNTER with Martin Buber: Aubrey Hodess, Allen Lane Penguin Press: £3.50.  
Reviewed by Harold M. Blumberg

WRITTEN by a journalist and editor, this book may seem to be too bluntly "Instant Buber," aimed at the casual reader. But Buber himself would have accepted it with love and pride, because it is a book presented by a disciple with love and modesty.

Born and educated in the Cape, South Africa, founder and some time editor of "New Outlook," living at present in London, Hodess explains in the second chapter of the book how it was conceived "as a book so that others who have known him only from his writings can feel a little of what it was like to encounter Martin Buber, and how this meeting with him, this total and catalytic experience, changed the entire course of my life."

The encounter was in Israel, and lasted from 1953 to Buber's death in 1965. It began with Hodess' draught over a family tragedy, and ended with homage at Buber's funeral: the best passages in this book, written after Buber's death when the author is inspired by the teacher in his hours of reflection, proves that the encounter between Hodess and Buber is not over.

Buber, according to Hodess, "believed that the Jews who were returning to the land of their forefathers should behave towards the people already living in this land according to the precepts of the Old Testament."

The philosopher "drew a sharp distinction between Israel and what he called 'Zion'... Israel was the physical and geographical fact... the State of Israel was only an instrument... but the goal should not be merely physical control of the historic territory, but what he termed 'Zion' — a spiritual goal founded on, but higher than the purely material or physical goal... this quasi-Zionism, which strives to have a country only, has attained its purpose... but the true Zionism, the love of Zion, the desire to establish something like the 'city of the great king' is a living and enduring thing."

## Somewhat ingenuous

Here, as elsewhere, Hodess is inclined to be too ingenuous in his simplifications, too comfortable with his distillations, too smug about the conclusions. What, after all, are we to make of the bland assertion that "it was typical of Buber's deep-rooted realism that he devoted so much time to the search for a practical Jewish-Arab understanding while engaged in his constant quest for solutions to the deepest mysteries of man's existence." Where is the dichotomy or is it merely intellectual snobbishness, an attitude of "look how noble we are to deal with the facts of life in this world when we are actually competent to deal with the sublime thoughts about this and other worlds, a kind of intellectual class distinction between the 'dirty work' of the politicians and the 'clean work' of the philosophers?"

These ideas are not as fascinating as those dealing with the relationship between the sage (Buber) and his novice (Hodess). Here, on the personal level, the author, far from being out of his depth, rises to remarkable heights.

The opening chapter, in which Hodess handles with tact the way in which he approached Buber from his kibbutz in the hills near Nazareth in Buber's home in Jerusalem, at a time of great mental anguish for the South African immigrant turned Galilee shepherd, sets exactly the right tone for this exercise in homage. There are hints from

Hodess that Buber was thought by many to have struck a pose in his excessive restraint, patience and self-effacement. Hodess will have none of it. He goes so far as to report how Rhoda Hodess, his wife, first answering their phone to one of Buber's calls, said "it was like the voice of Plato or Spinoza coming over the wires into our house." After meeting him for the first time, she described him as "an aristocrat from the court of Franz Josef." Hodess quotes another Israeli journalist, Ruth Boddy, describing a phone call from Buber, as "like a call from Paradise, with Elijah the Prophet on the line."

Perhaps our times are too heroic for a Jeremiah, not yet twilight enough for Nehemiah or Isaiah, and therefore too prosaic to understand a call from Elijah. Fortunately, there are few tendencies towards hagiography in this curiously successful grafting of reportage and biography, and what comes through is a meeting with a man.

## Moving reportage

The reportage is first-rate, even extraordinarily moving. The description of the first tentative attempts to recall prophetic Judaism, with an ethical emphasis rather than a legalistic, ritualistic bias in the establishment of the first Reform congregation in the East End of London, and its involvement with the Bnei Israel at the time of their sit-down strike in Jerusalem in 1962, will evoke memories among protagonists and antagonists of what is still today an exotic plant in Israel's sometimes unlovely religious garden.

His chapter titled "The Test" is a tour de force of sincerity and significance, relating a frightening episode in the Hundred Hours to recall prophetic Judaism, with an ethical emphasis rather than a legalistic, ritualistic bias in the establishment of the first Reform congregation in the East End of London, and its involvement with the Bnei Israel at the time of their sit-down strike in Jerusalem in 1962, will evoke memories among protagonists and antagonists of what is still today an exotic plant in Israel's sometimes unlovely religious garden.

Inevitably, this portrait of Buber, lined with love and softened by time, is inclined to be straight-up and down, without any curves, angles or blurred edges. It is striking when drawn from memory, but interesting enough even when dependent on second-hand sources, such as correspondences with Gandhi and Dag Hammarskjöld — both Buber and Hammarskjöld shared an esteem for Psalm 73 above all the Psalms — and a memoir by the late Elshoph James Pike.

Throughout, however, it is a monochrome, except for the exuberant by written character towards Buber at 85. Here, there is a colourful background, in the remarkable midnight serenade offered as a tribute by students of the Hebrew University, marching from Bet Hillel, trumpets blaring, to Buber's house, brightly lit and decorated with flowers.

Bon-Gurion had sent a telegram: "I honour you and oppose you." From a delegation of seven students nominated to greet Buber at midnight, one, a gift student, was to place a garland of flowers around his neck. "Then she bent over and kissed him on each cheek," Buber smiled, and asked, "What is there only one woman student?"

This is very good journalism. Other parts of the book are more than that, a few of the 'brave attempts at presenting Buber's "I-And-Thou" belief are lost. The overall impression is that the encounter with Buber was immensely significant for Hodess, and that it is from this kind of direct dialogue that Buber will be evaluated as an interpreter of Judaism to Jews, while it is from his writings on Hasidism that he will be remembered as an interpreter of Judaism to the Gentiles.

Which, probably, is the way Buber would have wanted it.



Climbing up the 3,000 steps to the summit of Jebel Musa.

(Harris photo)

# SOME NEW VIEWS OF MOSES AND OTHERS

"IN THE FOOTSTEPS OF MOSES" is a book of which Israel can well be proud: the coloured and black and white photographs and the printing are of a standard equal to that of any printing press in the world. The Israeli photographs taken by David Harris are as good as any I have seen; they are supplemented by beautiful reproductions of exhibits in various museums.

In all history there has never been anyone to equal Moses: as the Bible put it, "There has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face." Looking like the arrogant of a Proud, Moshe Pearlman makes no attempt to explain the mystery of this meek man, who not only created a people from a rabble of slaves, but also gave the world an ethical code and a philosophy that have stood the test of 3,800 years. Pearlman, instead of venturing on a character analysis, uses his talents of interpretation and clear presentation to draw for us the milieu in which Moses functioned. Zigmund Yadin says rightly in his introduction: "Moshe Pearlman has succeeded in giving the general reader a clear and comprehensive account of this drama, where the professional historian, archaeologist or biblical scholar, in the absence of the complete historical facts, might well have been caught in the tangle of conflicting theories and their own biased views."

What this means, in practice, is that Pearlman has obviously done very considerable research, but, where the conclusions of the savants were inconclusive, he has not hesitated to use what Huck Finn called "a few stretchers," that is, his imagination. As a result, we are held by an almost breathless narrative, that never pauses to explore the byways of the butresses of learning or the aridities of the deserts of scholarship. To some extent, the author obviously draws analogies between his own experience as a former adviser in the Prime Minister's office; the court of Pharaoh is rather reminiscent of that of David Ben-Gurion. This is all to the good.

The book gets off to a remarkable opening paragraph: "He was born under a sunset of death, yet he lived a full span, and more. He grew up amid the luxury of a royal court, yet he threw in his lot with slaves. Coddled and pampered by an absolute monarch, he jobbed the monarch's most persecuted victims. Trained in the strict tenets of a ritual conservatism, he became a revolutionary. Halting of speech, he uttered words of sublime wisdom..."

Pearlman describes the period as one in which the great Egyptian empire, dominant for 250 years, was beginning to lose strength in competition with the rising power of the Hittites. Nevertheless, the Egyptians enjoyed great prestige, glory and wealth, although these

pleasures were reserved for the rich, and the wealth of the land was based on the labour of slaves, among them the Hebrews.

The modest reluctance of Moses to accept the leadership of the Israelites — the Lord had to convince him by several signs — was matched by their doubts as to whether they should follow him from the comparative security, at any rate, of Egypt, into unknown wars, hardships and travail. Pearlman comments: "Thus was one of the first major resistance movements in history faced with a key problem which would be encountered by every subsequent movement to resist oppression, right down to our own day: how to stir the masses to rise above their fear of reprisals, that fear which keeps them passive."

When things went badly in the desert, they turned against Moses. Pearlman thinks that this is understandable, because "They were not a picked group of educated, trained and dedicated idealists, with a burning passion for freedom, determined to withstand all hardship to achieve their goal. They were a simple people, born bondsmen, brought up without hope, who were suddenly jerked out of their grim but familiar life-pattern and thrust into a strange and dangerous nomadic existence." Inspiring talk "did not fill an empty belly nor moisten a parched throat."

According to Pearlman, one of Moses' main problems was to reform the administrative organisation of the Israelites. This was based on tribal and clan loyalties, through whom he had to pass his commands down to the people, a system that proved weak in war and inefficient in peace. Moses managed to replace it, Pearlman claims, with something like a modern organization, with orders going down from the commander-in-chief through the equivalent of divisions, brigades, battalions, companies, platoons, and sections. This was the reason for the selection of the "rulers of thousands" down to commanders of tens, recommended by father-in-law Jethro and adopted by the leader.

The Mosaic code is compared to other legal systems of the era, all of which are condemned as harsh and vicious. Unfortunately, Moses' interpretation of the laws, he says, grew stricter as his position grew stronger. Pearlman approves the replacement of permissiveness with discipline. Few of us will endorse this attitude, when applied, for instance, to the man stoned to death for gathering wood on the Sabbath. But this is a minor aberration.

Pearlman's whole presentation of the Moses story in a setting we can comprehend in modern terms is a fascinating one, worthy of the fine format in which it comes.

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JOAN COMAY'S "Who's Who in the Old Testament" has just been selected as the "Yorkshire Post" Book of the Year by a panel of well-known critics, who described it as "The finest literary reference work published during the year." The American edition is a Library Guild Book-of-the-Month Selection, which means that it should certainly become a best-seller in the U.S.

Despite the cute title, which must put off as many potential buyers as it attracts, the book represents real hard work and considerable literary skill. The "Who's Who" prompts the thought that we are to be told some U-facts about ancestry, status, interests, awards, etc. In fact, the only relation that the book bears to a "Who's Who" is that it is alphabetically arranged.

Within this framework we are given headings, breathless and exciting accounts of every person mentioned in the Bible and the Apocrypha. The section on David alone runs to 15 large pages, that on Solomon to 12, Moses 10. It is true that all we are told about Moses is that his date is unknown, and that he is "a son of the Caleb of the tribe of Judah, and his concubine Ephra." But we probably don't want to know much more about him, nor do we want to learn about Raamah (also called Raams) more than that he was the son of Cush, and a descendant of Ham. Yet they are all there, should we ever develop an interest in them.

Mrs. Comay has apparently gone through all the hundreds of pages of small print of the standard Bible, and has culled out every name, and every reference to that name: it must have been a labour comparable to that of Jacob, when he worked 14 years for the "beautiful and lovely" Rachel, although of course he had Leah, "older and plainer" (according to Mrs. Comay) thrown in as well for his work.

For anybody who wants to know anything in a hurry about any biblical character, and where that reference is to be found, her book is invaluable. Other readers can enjoy dipping into it for tidbits of information, or for a graphic description of what happened to whom.

The presentation, with 16 colour prints and 450 black-and-white illustrations, is very imposing.

# THE RIDDLE OF HEINE

HEINRICH Heine, surely one of the most fascinating persons in the first half of the past century, has been an object of endless controversies, even serious funds, throughout his life and ever since his death in Paris in 1856. It would have been odd, indeed, if there had been nothing but sweet harmony when his memory was celebrated this year at the International Heine Congress in his birth-town, Duesseldorf.

The arguments were mainly about the poet's relations with Goethe and Hegel, the extent of his devotion to Marx, his Jewish feelings, his tendencies to Jewish self-hatred and his spiritual return to Judaism. There was also the problem whether and in which way he should be popularized and, unavoidably, the issue of whether the Duesseldorf University should be named "Heinrich Heine University" or not.

Duesseldorf has always had a "disturbed relation" with Heine as Mayor Becker honestly put it in his excellent address of welcome, indeed, as far back as 1893, the main city-fathers, obviously following an anti-Semitic hint from Berlin, declared that there was really no suitable place for a Heine monument. After World War I, during the days of the Weimar Republic, the atmosphere changed somewhat — till the Nazis came. At present, things are better again; there is even an impressive "Heinrich Heine Blvd." in the town, but the majority of the university professors still hesitate to render unto Heine that which is Heine's. Most of them, they say in their defence, are physicians and scientists and have really nothing to do with literature.

Last week the 175th anniversary of the birth of Heinrich Heine was celebrated. The enigma of the great German Jewish poet is analysed by ERIC GOTTGETREU.

To promote the idea of the re-naming of the university, a "Citizens Movement" was founded seven years ago. It has not achieved very much so far, but the Heine Congress has appealed to the authorities to approve the controversial name, "Heinrich Heine University."

The Heineologists, publicists and non-professional enthusiasts — altogether 800 of them — had come from all over the world, including Israel, which was represented by a five-member delegation, headed by Prof. Ernst Simon, who gave an excellent lecture on Heinrich Heine's Jewish experiences and writings. Much interest was also focused on the delegation from the DDR, where ample research on the poet is now being done in the Heine Department of the Goethe-Schiller Institute at Weimar, which is planning its own Heine Congress. At Weimar, too, a 50 volume edition of Heine's works and letters is being prepared. This will be the biggest ever undertaken: in the number of volumes alone it will be three times as large as the West-German Jubilee edition being worked on at the Duesseldorf Heine Institute under the direction of Prof. Manfred Windfuhr, author of "Heinrich Heine, Revolution and Reflection."

With these two great enterprises now in preparation and several works of the artist-writer still in the making, Heine research has received a new impetus, particularly for both Germany, where his work was strictly forbidden during the Nazi period, though at that time the balance was restored to some extent by reinforced Heine research outside the Third Reich.

THE renewed Heine research will be facilitated by the growing concentration of original Heine autographs in Western Europe. The greatest collection of this kind is to be found in the Heine Archive in Duesseldorf, directed by Dr. Eberhard Gulley. In this archive there is also a great library on Heine (and Heine's private papers) containing 8,400 manuscript pages in Heine's own hand, 113 of his letters and 800 letters addressed to him. There are also some autographs in Weimar, in other continental and even at the Jewish National and University Library in Jerusalem: the experts are cooperating with each other by providing photostats of all documents required for the research.

ONE subject of Heine controversy was thought to have been settled in recent years — the question of his exact date of birth. This is now generally believed to have been December 13, 1797. Although there is no definite proof, because there was no official registration of births in the Jewish communities of the Rhineland at this time, Heine repeatedly told inquirers that he was born on January 1, 1800 — but that was obviously only one of the quip that was his nature. Sometimes he and his family indicated the year 1799 which might have helped him in certain passport matters when, after Napoleon's defeat, the Duesseldorf region had reverted from French to Prussian sovereignty. At any rate, this explanation for the backdating of his birthday by two years makes much more sense than the alleg-

ation for which there is no proof — that Heine's parents thus wanted to hide the "shame" of a prenuptial birth. It is astonishing that the new Jerusalem "Encyclopaedia Judaica" sustains this shaky theory. JUST as it fits the biography of the great mystifier Heinrich Heine that there is still controversy over his birth, it was also quite typical of him that there was some mystification about his death, which was reported in newspapers all over Europe in 1846 — ten years too soon. Heinrich Laube, a good friend of Heine, now forgotten but at that time regarded as an excellent writer and a successful theatre director, was the first to send an obituary to the "Augsburger Allgemeine Zeitung," one of the major papers of the 50 for which Heine had written. Laube also offered to write a biography of the poet for Julius Campe, Heine's publisher, as a kind of "supplement" to his works. However, Heine lived for another ten years, though plagued by an incurable disease of the central nervous system — to this day a medical mystery on which among others the Jerusalem specialist, Prof. Dr. Arthur Stern, has written some well-documented articles. One of the great marvels of Heine's life was, however, that in these horrible ten years of suffering on his "mattress grave" in Paris, he wrote some of his greatest prose and poetry — an example of almost superhuman will power and spiritual resistance.

HEINE was carried to his grave in the Montmartre cemetery on February 17, 1856. Ever since that day, there have always been some fresh flowers on his grave, which has become a place of pilgrimages for the thousands and tens of thousands who love his work.

As for his lyrics — the fact that so far 4,000 musical settings have been made of his verse, sings for itself. They may not all have been great, these compositions, but some were, and giants like Schumann, Schubert and Mendelssohn were among those who wrote the music. To come back to Heine's grave in Montmartre, a correction is needed here for the sake of truth. There is no foundation for the assertion in the "Encyclopaedia Judaica" article on Heine that his grave in Paris "was ruthlessly despoiled on Hitler's orders in March 1941." Though the Nazis waged a savage war against a poet who was called by the greatest Schopenhauer of the past century "by Julius Streicher's 'Stuermer,' already in 1928 and though Hitler committed numberless crimes, he did not commit this one.

Some questions must be asked: Why did not only the believers in Nazism, that most horrible aberration of the German psyche, but also the average well-meaning and civilized German — even including many of their Jewish counterparts in pre-Hitler German society — regard so much of the semi-political and philosophical work of Heinrich Heine?

First of all, he wanted too much, and stated it too clearly for a basically passive society, which preferred the Olympic but non-committal wisdom and beauty of Goethe's writing to the down-to-earth realism of a thoroughly Jewish, though baptised in 1825, intellectual and a life-long non-conformist.

He was a rebel with many causes — inspired by his inherent love of freedom, his sense of justice, his human dream of a better human society with less material misery, social oppression and discrimination. But rebels are not popular within

the establishment, if they do not cease after a while to be rebels.

There was his logical thinking, his desire to take philosophy not only as a mental game but as a moral imperative. Originally a follower of the comprehensive post-Kantian philosophy of Hegel, he was a leader among those who developed Hegelianism to its (socialist) extreme, Felix Stössinger, the brilliant co-editor of the "Sozialistische Monatshefte," said right in the introduction to his excellent Heine Anthology (Manesse Verlag, Zurich): "As discoverer of the revolutionary consequences of dialectics under the then prevailing economic-political conditions and their influence on theology, Heine became the forerunner of Feuerbach and Marx and thus one of the co-founders of Hegelian socialism" (though he later became sceptical about the ability of the masses to preserve the cultural heritage of the past, and to live up to the moral demands of socialism in general).

There was also Heine's hate of bigotry wherever he found it — whether it was in the State bureaucracy, in the church or in the synagogue, within his own family (most of whom he hated despite his deep affection for his mother and his sister Lotchen) or in bourgeois society in general.

And, finally, people were distrustful of his wit and irony — without which he would not have been able to say what he suffered. In using these mental weapons against his adversaries, real or assumed, he was reckless in the extreme. And they felt the seriousness behind his laughter.

\*\*\*

ANOTHER field of useful investigation would seem to be the question why Heine was often regarded more warmly and with more understanding outside the French-German orbit than most German writers of his time. This, too, was one of the subjects dealt with at the Duesseldorf Congress. There was, for example, the paper prepared by Prof. Alexander Detsch (Moscow), on "Heine in the USSR." There was further a lecture on Heine's influence in Scandinavia by the 85-year-old German-Jewish professor, Walter A. Berendson, who devoted the early years of his post-1933 exile in Sweden to a study of that subject. And Heine scholars from English-speaking countries recalled the thorough documentation gathered by the Jerusalem scholar, Prof. Sol Liptzin, in his standard work, "The English Legend of Heinrich Heine" (Bloch Publishing Co., New York, 1964).

In an essay in "Judaism — a happy Jewish experience and Messianic hope, and at the same time, and 'Thought' (Summer issue 1971), Prof. Liptzin wrote that in this book he "tried to depict how the

particularity today.



waves of time brought to the English-speaking peoples one image of Heine after another, depositing one layer of Heine influence upon another, until there emerged the many-dimensional, complex personality visible to mid-twentieth century eyes. For example, to pre-Victorians such as Thomas Carlyle, Heine was a blackguard, an apostate. To early Victorians such as Richard Monckton Milnes, he was the Martyr of Montmartre. To mid-Victorians such as George Eliot and Matthew Arnold, he was the outstanding continuator of Goethe and the champion of anti-Philistinism. To the late Victorians such as James Thomson and the Pre-Raphaelites, he was primarily a Hellenist and cultural pessimist. To early twentieth century writers such as Israel Zangwill, he was the symbol of the wandering Jew. The generation of the First World War, on the other hand, hailed him as the Bard of Democracy and the succeeding generation of the Second World War acclaimed him as a Citizen of the World. Since then, the various interpretations of differing aspects of the poet are making way for attempts to see him in his entirety. In studies such as those of Prof. Barker Fairley of Toronto or Prof. William Rose of London, the fragmentation of Heine is yielding to a reconstruction of his unitary psychic configuration.

This re-evaluation of Heine, the attempt to read and understand him in his totality, now seems to have become a more general trend among Heineologists in other countries as well as Germany. As a result, more people than ever will realize that this great poet, sharp-minded philosopher, foreful publicist and biting satirist, in whom there was no much of German thoroughness, unshakable hope, and at the same time, so much scepticism, has still very much to say even today — perhaps, particularly today.

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# THE JEWS IN THE U.S.S.R.

## Rogers for the defence

**LET MY PEOPLE GO** edited by Richard Cohen. New York. Popular Library, 1971. 288 pp. IL6.95.

Reviewed by Arthur Steinberg

"LET My People Go" is an excellent anthology of difficulties encountered by Jews wishing to emigrate from the Soviet Union. This small paperback book also contains several articles depicting the historical experiences suffered by Jews under the Tsars, the Soviet authorities after the October/November revolution, during the Stalin era and finally into and beyond the Khrushchev period, when the Soviets permitted a few Jews to leave the Soviet Union.

A large portion of the volume examines the experiences of those indicted by, and convicted in, Soviet courts, who participated in what are referred to as the Leningrad, the Litga and Kishenev trials. The Jews, charged with attempting to

hijack an aircraft for a flight to Israel, unburden themselves, and offer the world a record of current Soviet practices during the trial proceedings. Through their statements, the defendants delineate many reasons for wishing to come to the Jewish state. They speak of the denial of cultural and religious recognition despite the numerous pertinent articles of the Soviet Constitution.

These defendants, or prosecutors if one considers that Soviet nationality policy is on trial, describe how the majority of Soviet citizens reacted to Trofim K. Kichko's 1963 publication "Judaism Without Embellishment," the virulent anti-Zionist and anti-Semitic campaign, and lack of facilities dedicated to the study of Judaism — whether it be Hebrew, Yiddish, Jewish history and/or synagogues and prayer books. The defendants also briefly discuss the Kiev Affair, where many Jews were convicted for alleged economic crimes against the Soviet people. It must be noted that much support for the Kichko book

and the indictment of the Jewish people occurred in the Ukraine. The theme of the book, however, is the Jewish attempt to immigrate, and the obstacles placed in their path by the Soviet apparatus. While the Soviet Constitution guarantees the right of emigration, the Soviet authorities do not abide by the law, but rather adopt a policy of arbitrariness characteristic of the Muscovite Tsars and their Black Hundreds.

The discriminations which many experience as a result of having "Eivrei" (Jew) marked in their internal passport are described in detail. The economic, educational, and spiritual discriminations placed in the way of Soviet Jews explain why so many leave when they are given the opportunity.

A prime cause for their dissatisfaction, the denial of the right to practice the religious and cultural traditions of Judaism, is discussed by many of those seeking to enter Israel. They study Hebrew, Jewish history and literature, and contemporary Israeli society, in the hope of preparing themselves for the arrival in *Yisroel*.

In view of the large Russian olim, this book is a must for all olim from other countries as well as for the sabra, who may have taken so much for granted, and indeed for Jews everywhere.

**FINAL VERDICT.** By Adela Rogers St. Johns. 576 pp. (Signed).

Reviewed by Peninnah Silverberg

If you've a taste for the Perry Mason, clever, rabbit-out-of-the-hat-type lawyer; if you fancy big names and the inside dope on the celebrities of another era (Clarence Darrow, Jack London, Jerry Gelsler et al.); if plush furnishings in romantic turn-of-the-century California, complete with warm-hearted strumpets and bluff, mustachioed men of the world turn you on — then you will undoubtedly relish Adela Rogers St. Johns' biography of her father, Earl Rogers, the clever, idealistic but jaded attorney, whose fatal flaw, an affinity for the juke, finally did him in.

Miss St. Johns, a newspaper-woman who made a name for herself with her reportage of trials, has here strung together the true and verbatim account of her father's conversations with the sure-fire losers whom he successfully defended in court, with his friends from the highest to the lowest levels of society, with his self-centered and de-

structive wife, with the loyal whore, and with the rich, bored women who pursued him.

She wrote this book when, even by today's extended definition of middle age, she was an old woman. But, instead of a sophisticated old woman's view, we get that of a little girl trying to match her steps to those of Papa Earl as he strides energetically along toward a rendezvous with his girl friend or some other low life character. And this little girl trotting alongside, skipping occasionally to keep up, immaculate in her highly polished Mary Janes, white stockings, pleated navy blue school dress with its white starched Peter Pan collar and black bow is little Adela Rogers, old and wrinkled... her memories forever young...

But we could forgive her her near incestuous memories; what we cannot forgive her, is her sloppy writing, her wordiness, the awkward locutions, the unclear and misleading transitions, the sentimentality, the cloying religiosity.

We are sure, however, that a TV producer can, should or probably already has forgiven her — because there is enough material here for at least two seasons of sensational successful TV dramas, complete with befuddled D.A.s. So, like I said before, if you dig that clever lawyer stuff, this book is for you!

# GUBER ON HER CONTEMPORARIES

**ONLY A PATH.** By Rivka Guber. Massada, Tel Aviv. Distributor: Asher Lazar, New York (Sifre Israel), 208 pp. Price (in America) \$3.00. Translated by Nohama Ginzar.

Reviewed by M. Z. Frank

FORMER Prime Minister David Ben-Gurion has on many occasions singled out Rivka Guber for special notice, as an exemplary mother in Israel and as a writer. In the letter quoted on the inside cover of the present book, Ben-Gurion calls her "Teacher and Educator of blessed gifts, whose greatness of soul shines forth from her two books, books that express a whole generation's life" etc. In the present volume Rivka Guber (on p. 82) devotes a chapter to Ben-Gurion, called "Our Partner in Life."

The piece on Ben-Gurion is one of 14 pen-portraits of individuals, some more famous than others, whom the author has met during her eventful life.

If it is true, as Rivka Gurfela points out in her introduction to the original Hebrew edition, that the present volume defies classification in accepted terms, it is because Rivka Guber herself is an unusual personality. She had a story to tell about Lohish when she lived there, taking a leading part in what is perhaps the most successful venture in land settlement in the State of Israel. She had another story to tell about her two gifted young sons who fell on the battlefields of Israel's War of Independence in 1948.

What comes through mainly in the present book is the author's remarkable personality: her tireless energy, her insatiable curiosity about ideas and the people who embody them, her very Russian — or shall we say, Russian-Jewish — attitude towards literature and social ideals, as an infrastructure upon which there rises a powerful superstructure of Jewish loyalties and the interests in Jewish culture — and dedicated Zionism at its highest.

On top of all that, an engaging for

simplicity and felicity of expression, all the more remarkable because it is natural, spontaneous, in a way, amateurish, at any rate, unconventional. In her judgment of people, she is a conformist who accepts the norms of the Second and Third Aliya, of which she is a part (she came to Israel with her husband shortly after World War I — Third Aliya). Yet, whether one agrees with her or not, there is an attractive freshness in her approach.

Her origins are not of the common type: she was not born and brought up in either shtetl or town, but in a community the very existence of which, this writer ventures to say, is hardly known to the vast majority of the readers of this publication. Rivka Guber was born in a Jewish agricultural settlement in the south of Russia, established during a now-forgotten period when the Czarist regime encouraged the creation of such settlements in the vast, almost uninhabited but fertile, newly acquired territory then called New Russia. Not only Jewish colonists were attracted — so were Germans, Bulgarians, Russians and Ukrainians. But the colonization of the Jews carried a flavour of its own: it was intended to reform them out of their bad habits, a goal which many leading Jews of the period endorsed.

The most famous product of such a "colony" was Leon Trotsky. As this writer knows, Rivka Guber is the first writer to give an intimate description of life in such a colony, which like all others, became a *Kolchos* under the Bolsheviks and was finally destroyed by the Nazis when they occupied that part of Russia.

The second story in the book tells of the author's experiences in the British army as a member of the Women's Auxiliary Force, which she joined when she was no longer young and in the face of general disapproval.

Without going too far afield in discussing individual stories, this reviewer would like to highlight one, entitled "From the Hidden Treasures of the Tribes" as characteristic of the contribution of the Gubers, and the loving understanding the author has developed

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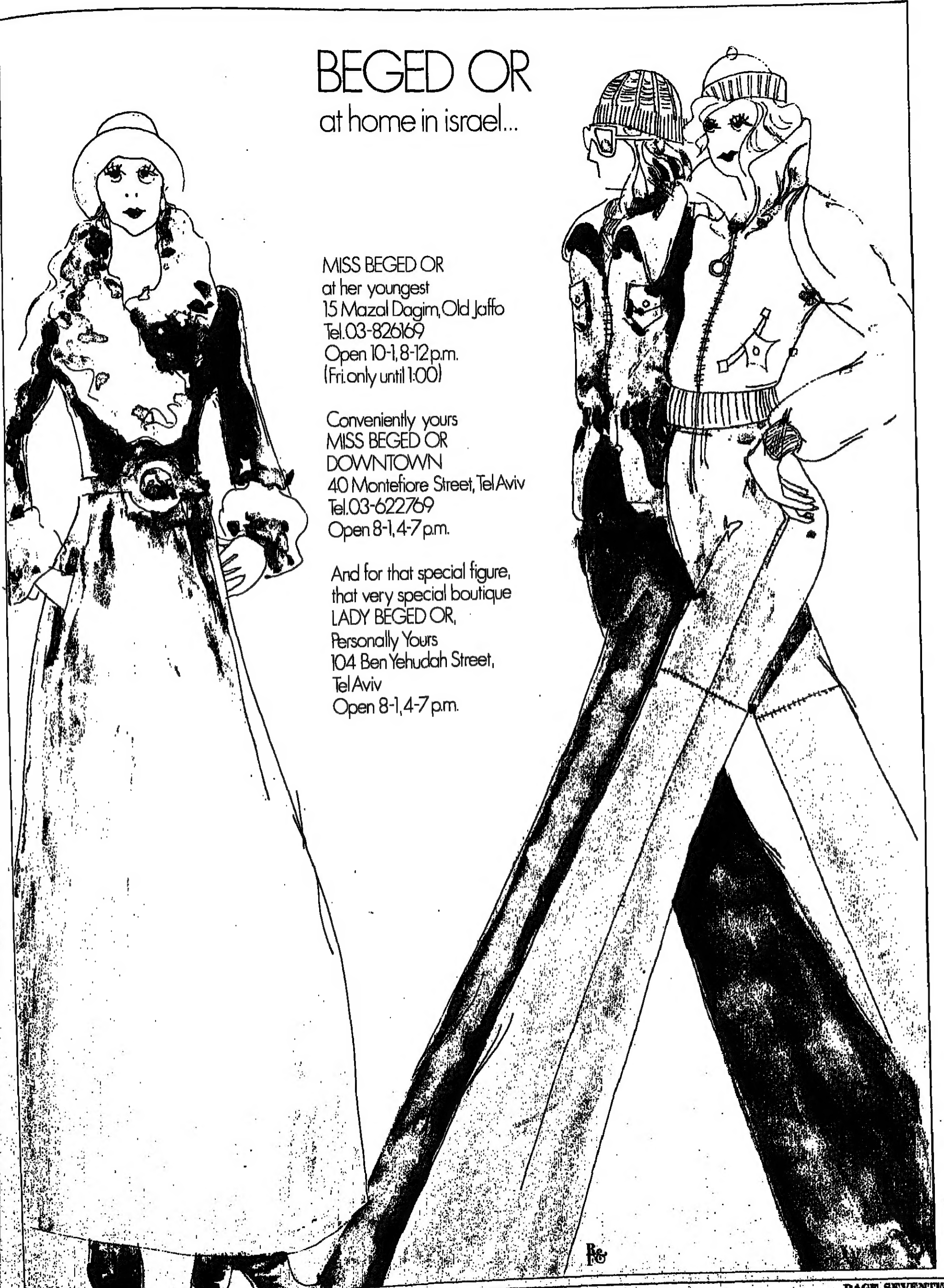
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COMMENT on the Premiership  
is proliferating lately at such  
a rate that it looks as if, except  
for the Prime Minister, every-  
body has had his say on the sub-  
ject. What all we understand —  
in view — is the end of the century, when  
Mrs. Meir will have finished her  
term of office. In the meantime,  
a might not be a bad idea to  
have a tender worded as follows:  
"State of Israel invites ap-  
plications for position of Prime  
Minister. Offers in Yiddish to be  
submitted to the Trade Union  
Executive Committee."

Small wonder, then, if this au-  
thor, too, sometimes asks himself  
whether he shouldn't give the  
idea some serious thought. After  
all, we aren't so young either, and  
besides, there isn't in us a glim-  
mer of that leadership which  
could disturb the status quo.  
Qualification-wise, we are de-  
finitely a political candidate, but  
to our great regret it won't work  
after all. The job is not for us.  
We simply don't want to be  
Premier.

"The job bristles with all sorts  
of nuisances of which we want  
of no part, just one exemplar: In  
all our documents it says: "Pro-  
fession — writer." Now, who has  
the energy to run from office to  
office to have that changed to  
"Premier?"

Then, we'd have to see every  
show that was produced under  
our patronage and if we fell a-  
sleep, they'd wake up our aide-de-  
camp and ask him to nudge us.  
And most deterring of all: we'd  
have to dye our hair white and  
celebrate our 60th birthday at  
the least, and that's a horrible  
thought at our age.

To say nothing of personal re-  
lations. Knowing the Old Man as  
we do, we realize that after no  
more than two months he would  
be telling everybody we were  
just one big, fatal mistake.  
"He may be a fair yarn-spin-  
ner," Ben-Gurion would say, "but  
he sure makes a rotten Prime  
Minister." What do we need that  
for?

And at the cinema, knowing  
our seed-chewing riff-raff, we  
are sure they would applaud  
what's-his-name, Dayan, and  
grudgingly give us only a hand-  
clap or two, and we wouldn't en-

joy that. And every morning all  
the ministers would wish us a  
long and happy life, and Abba  
Eban would address us in Man-  
darin Hebrew — no, boys, it's not  
for us, we feel shivers running  
down our spine.

Nor could we call ambassadors  
"Your Excellency" and keep a  
straight face. And if President  
Nixon asked us during our in-  
timate talk: "Say, Ephraim, are  
you thinking of ever getting out  
of Jerusalem?" we wouldn't know  
what to reply, because we blush  
if we have to lie in English.

# Count me out

Ephraim Kishon explains why he doesn't want to be Prime Minister.

can always simply walk out on  
her, because she is only a mo-  
ther, not a queen. An why should  
we have to lecture at the World  
Conference of Hadassah Women,  
trying to charm the delegates,  
like young chicks and not females  
whose vital statistics are pub-  
lic? Nor do we want next to  
our bed a red telephone with  
the hot line to Party Headquar-  
ters. We want to sleep quietly  
at night.

And if we won on the football  
pools, everybody would im-  
mediately smell a rat.

Only one thing draws us to  
the Premiership: we are dying  
to win literary prizes. On the  
other hand, who would enjoy see-  
ing his name smeared on the  
wall, adorned with unflattering  
epithets? We know our own  
weaknesses, why rub them in  
public? Also, we are used to  
speaking our own mind — why  
would we all of a sudden need  
a young adviser to guide our  
every step?

No. It won't do. We don't  
want to kiss the chubby cheeks  
of little babies giving us flowers  
on the occasion of something or  
other. We love only our own  
children — the others have pa-  
rents who should take care of  
them. And we won't be godfather  
to any tenth child, because we  
faint whenever they start doing  
that thing at the brit mila. We  
feel no urge at all to talk to  
simple people about this year's  
harvest: deep in our heart we  
are against rain because of the  
mud on our doorstep. And last  
but not least, the very thought  
that from time to time we'd have  
to be called up to read the Tora  
in Brooklyn to the cheers of  
thousands of donors — the very  
thought makes us wake up  
screaming.

And all the time they'd keep  
guessing who would be the next  
Prime Minister while we were  
still Prime Minister.

No, folks, we are most grate-  
ful to all who have offered us the  
job, but we are not yet ripe  
for the task. For the time being,  
you'll have to make do without  
us. We recommend our wife for  
a trial period.

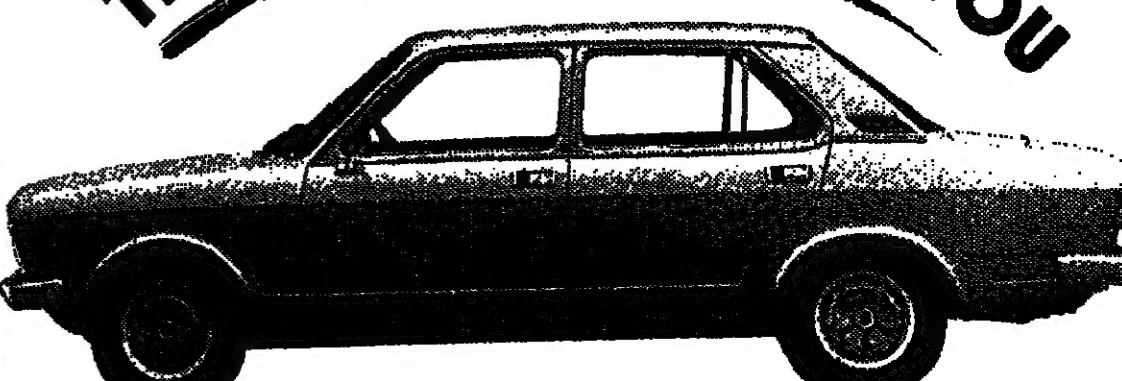
Translated by Yohanan Goldman  
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For the same reason, we would  
be unable to make speeches at  
economic conferences about im-  
pending prosperity. And if some-  
body has to strive toward the  
improvement of relations with  
the Soviet Union, we are not the  
right man for the job, good  
people — it's Fidel Castro you  
want. And how could we com-  
gratulate the President of Bol-  
ivia on his happy recovery when  
we don't know him, and anyway  
where is Bolivia?

Kindly leave us alone, will  
you?  
We don't want to ruin our  
tender family life for the sake  
of that Premiership. The little  
woman, for instance, would have  
to spread her patronage over the  
war against juvenile delinquency  
and things like that, and even  
now there is never enough fruit  
in the house. Once she started  
patronizing delinquents, the re-  
frigerator would be empty.

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Gen. 47, 28-50, 28

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legendary olive oil yield of Galilee  
(alas, now sorely diminished, since  
olive production does not pay  
Jewish farmers under modern con-  
ditions) is mentioned in the Bible  
in this week's portion. It is in  
Jacob's deathbed blessing of his  
son Asher (49, 20).  
It merely says, "Asher, his  
bread shall be fat," but the word  
for fat has the same root as  
shehem, oil, and the reference is  
undoubtedly to the olive oil, vir-  
tually the sole source of fats in  
the Bible, which was produced in  
Galilee, where Asher's territory  
was situated. It is spelled out more  
fully in the blessing of Moses  
of the tribe of Asher (Deut. 33,  
24), where it is said "Asher —  
shah dip his foot in oil."

The Talmud and Midraah were  
almost lyrical about that remark-  
able abundance of oil even when  
there was a complete dearth of it  
in other parts of the country; but  
I want to tell the story of an "oil  
magnate" of Galilee in the first  
century. His name was Johanan  
and he came from the Galilean  
village of Gush Halav, which  
means "the milky area." Accord-  
ing to Josephus, who was his  
mortal enemy, he was originally  
a poor man but amassed a huge  
fortune by making a corner in  
oil.

"Pretending that he wished to  
save all the Jews of Syria from  
using oil from non-Jewish sources,  
he obtained leave to deliver it to  
them at the frontier. Then he  
cornered all the available supplies,  
paying Syrian currency worth two

shillings for five gallons, and re-  
selling it at eight times that price.  
As Galilee is renowned for its oil  
and the harvest had been excep-  
tional, Johanan, by exploiting his  
monopoly and supplying large  
quantities, amassed untold wealth."  
("Jewish War," transl. Wilkinson,  
p. 109).

This was, however, during the  
time of the Jewish War against  
the Romans, which ended in the  
destruction of the Temple, and  
Johanan became the most formi-  
dable fighter against the Romans.  
He amassed the huge wealth he  
had thus by recruiting  
a rebel army and fortifying Gush  
Halav. Alone of all the rebel  
leaders of Galilee, and unlike Jo-  
sephus, the commander who de-  
serted to the Romans, Johanan  
managed to extricate himself with  
5,000 doughty warriors when Ge-  
lilee fell and, making his way to  
Jerusalem, was one of the chief  
defenders of the capital. When  
Jerusalem fell, he went into hid-  
ing, but was caught and taken  
to Rome to grace Titus' triumphal  
procession.

For Johanan is better known as  
John, and Gush Halav as Giscala,  
and Johanan of Gush Halav is  
none other than the intrepid John  
of Giscala, erstwhile oil magnate  
of Galilee.

L. J. RABINOWITZ



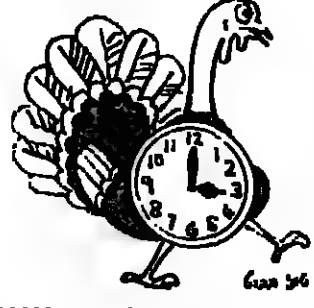




Marketing with Martha



# TURKEY TIME



IT has been two years since the Poultry Marketing Board and Ministry of Agriculture last conducted a public campaign to promote turkey eating. Now they're at it again — launched with a press dinner at the Shalom Tower Hotel.

What has happened between 1970 and the present? For one thing, turkey raising in Israel has expanded from 12,000 tons in 1970 to 32,000 tons this year. Chicken production has grown too in the same period, but not so dramatically. For another thing, the import of frozen beef — for which turkey is mooted as a substitute — has declined in absolute terms; from 3,000 tons a month in 1970 to 2,000 tons a month this year, according to the figures of the Poultry Board.

What does the Poultry Board want from us now? To continue on the same path, only more so, to use more and more turkey meat as a substitute for beef. The Shalom Tower dinner — prepared by Chef Micha Noy — featured five different forms of turkey: cold hors-d'oeuvres, turkey cocktail with fruit, cream-style turkey soup, roast turkey breast and a shnitzel-with-avocado. A film strip showed other methods of preparation — including pan-fried turkey steaks and a roll of boned turkey leg. Couleau of turkey dark meat was also suggested.

As usual at Israeli turkey promotions, what was not suggested was the good old Anglo-Saxon custom of roasting an entire turkey, especially for a holiday meal. This is still considered too "extravagant" an idea for the average Israeli household, both because of the need for a large oven and because of the outlay required to purchase a whole bird though the price per kilo is not high.

Whole turkey cost about IL5.50 to IL7 a kilo, and the turkeys sold whole run about four to six kilo. There are some experiments going on with mini-turkeys, which would weigh about three kilo to the consumer, but these are seldom available. What is generally sold on the consumer market, either whole or cut up, are the female turkeys of the Nicholas strain. Females average 5 1/2 kilo, live weight, while the males average a turkey 12 kilo and are generally sold to the sausage industry.

## Taste

There is no significant difference in flavour between the males and females, the Poultry Board says. If you buy a very large turkey breast, 3 1/2 to 4 kilo, it almost certainly came from the male; the smaller, 2-2 1/2 kg. breasts, which are more popular with the housewives, are from the female turkeys. There is a more significant difference in the legs (called "shoh" or "pukes"). The male turkey leg has seven tendons which are troublesome to remove before cooking and unpleasant to encounter in eating. If sold on the retail market, they are boned and "de-tendonated."

Turkey in parts differs in price with where you buy it, but it is generally about a pound cheaper per kilo than the parallel part of chicken. For instance, at the Consumer Cooperative (Tzarchanot) supermarket chain in Tel Aviv last week, chicken breast for shnitzel was selling for IL1.2 a kilo and turkey breast for IL1.1. Very feathery turkey legs were IL7 a kilo, and wings were IL4.50. The same week, butcher shops in the Carmel Market had turkey breast for IL8.50 a kilo and legs for IL8.

The Tzarchanot occasionally have whole turkeys. Supermarket stores, except in Haifa, currently have frozen mini-turkeys for the Christmas season, at IL7 a kilo. If you are interested in a regular source of whole turkeys in Tel Aviv, I can provide two addresses with which I have had good experience: the best, and cheapest, is the wholesale goose shop, Mercas Ha-Avaz, 21 Rehov Hasharon, near the Central Bus Station, tel. 39709 or 36953. The current price is IL5.50 a kilo for whole turkey, IL10 for breast. Another reliable source is in the Carmel Market, 20 Rehov Hacarmel which is an outlet for chicken from the religious Kibbutz Sa'ad. You can get a turkey any day, but you must order it before 9 a.m. (or the previous day), tel. 63326. Current price, IL6 a kilo.

## Background

A little background about our turkey industry: While there were always some turkeys running around private farmyards in this country in modern times, the production of turkey on a commercial scale in Israel began only 10 years ago, with the most successful strain coming from the U.S. Today, a number of kibbutzim and moshavim have large flocks, mainly of the American Nicholas strain, which is large and white-feathered, and known in Hebrew as "Hod Levan" ("white splendour").

The word for turkey in Hebrew is "turkey," "turkey heads," "chicken of India," and the name came to us via the European languages which mistakenly identified the natives of America as "Indians" and their native fowl as "Indian chickens." Even more curious is the origin of the English name "turkey" — which, dictionaries say, had something to do with early confusion over the origin of the bird and its mistaken identification with some fowl in Turkey. Anyway, at an Israeli meat counter, you simply ask for "hods."

Why should you want to buy pieces of turkey instead of other fowl or beef? For variety, certainly. For economy too. And — claims the Poultry Board — for greater nutritional value and less cholesterol. Its statistics say that turkey gives more and better protein and more Vitamin B than comparable quantities of chicken or beef. And turkey reportedly has 0.45 to 0.5 grams cholesterol per kilo, compared with 1.2 to 1.4 grams in beef and 0.8 to 0.9 in chicken.

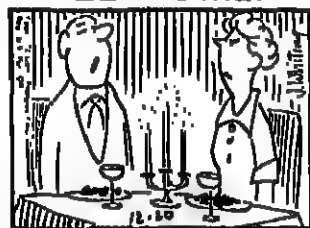
## Demand

The Poultry Marketing Board, which also has an interest in chicken sales, does not want us to substitute turkey for chicken, except perhaps in shnitzel. (The chicken breast is the most in-

mand portion, apart from the liver.) As a whole fowl on-the-bone for roasting or stewing, the ordinary chicken will continue to hold its own and even increase in consumption. This year, Israel produced and consumed 69,000 tons of "pastorim" (literally, "fattened" or "stuffed" ones, which is the term used by the industry here for young broilers). Another 10,000 tons of old, laying-hens were sold, 3,000 tons of geese (one-third for export, including virtually all the livers), and a mere 200 to 250 tons of duck, mostly to hotels and restaurants. Kibbutz Gan Shmuel, one of the pioneers in turkey here, is the only place producing ducks in commercial quantities.

Mr. Lavi Argov, chairman of the Poultry Marketing Board, says there is very little demand for duck on the household menu because it is both bony and fat. This tends to make it an expensive fowl to use. Duck can be obtained at some of the poultry shops in the open markets.

## WEE WOMEN



"About this foreign recipe — how do you say 'It's awful' in French?"

and usually at Mercas Ha-Avaz and Tel Aviv, which sells ready-grilled duck as well as fresh duck, geese and turkey.

Following the turkey demonstration dinner, I tried my family on turkey breast steak (sliced against the grain, fried quickly in a very hot skillet with a little oil, salt and pepper to taste) and turkey shnitzel. Both were well received. The night after the turkey dinner, I attended a private dinner party in Herzliya Pituah, at which a rolled roast of turkey breast with gravy was the main course.

There is no end of ideas for what to do with turkey meat, and I will only quote one recipe from the many good ones at the press dinner, the first course, which I found both unusual and delicious. It was a cocktail of turkey meat with fruits:

## Turkey Cocktail

(Serves 4)  
100 grams cooked or 150 grams raw turkey breast or leftovers, half a cucumber and half a potato, pickled in brine, one peeled apple, one stalk celery, a shot of cognac, dash of steak sauce, salt, paprika and pepper, 1/2 cup of mayonnaise and ketchup dressing (about half and half).

Method: Cut ingredients into thin strips. Mix with the cognac and steak sauce. Add the salt, paprika and pepper to taste. Keep the mayonnaise-ketchup dressing separate for the moment.

To serve: Take champagne glasses. Wipe the inside with raw egg white, and decorate with chopped fresh parsley. At the bottom of each glass, put some of the mayonnaise-ketchup dressing. Place the turkey cocktail on it, and a half cherry on top.

If you don't need to be so fancy, I would suggest mixing the mayonnaise-ketchup sauce into the turkey salad and serving on ordinary plates. I have not yet tried this recipe at home, but this is how I got it from Micha Noy, the chef of the dinner where it was a big hit.

A free booklet, in Hebrew, of chicken and turkey recipes can be obtained by writing *Motzet Hahai* (the Poultry Marketing Board), POB 124, Tel Aviv.

There are many things you can do with leftover turkey — which are useful if you do buy an entire turkey for roasting, or even half a bird. You can make turkey salads with mayonnaise; you can grind and season the meat and fill pastry leaves with it; you can make hot turkey sandwiches with gravy. (The commercially packaged "instant sauces" — are good for such uses.) Leftover cold turkey should keep in a good refrigerator for up to a week.

\*\*\*

WHILE I am on the subject of poultry, I will take the opportunity to reply to the several readers who have asked whether we do not have an unusually large incidence of cracked eggs on our grocery shelves, and whether these are safe to eat.

I put the health aspect of this question to Mr. Litman Mor, head of the Poultry Supervision Authority of the Health Ministry. "Don't buy cracked eggs, and if you do, it's preferable not to eat them. If you feel you must use them, for economy's sake, use them cooked, never raw, as in a whipped icing. There is some health hazard in cracked eggs, especially if not thoroughly cooked. For one thing, they might contain the dangerous salmonella bacteria."

Only a few months ago, the Health Ministry issued a new regulation forbidding the egg producers to pass on cracked eggs to their customers. They are to be sent instead to a factory which pasteurizes the eggs, making them safe, and then markets them frozen — whites separately, yolks separately — for use in industry and by bakeries. There is also a regulation forbidding bakeries, which use a lot of uncooked whipped eggs in their fancy creams, to use cracked eggs, Mr. Mor said. They must use either uncracked eggs or frozen eggs.

On the same subject, Mr. Yisrael Weiner, marketing manager of the Egg and Poultry Board, said that grocers were at fault for the large percentage of broken eggs. He blamed improper handling, and said there was nothing special about Israeli eggs which made them any thinner shelled or more breakable than anywhere else.

Martha Meisels

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# OPTIMISM ON POLLUTION

By Helga Dudman

Jerusalem Post Reporter

THE un-enforced Kanowitz Law (i.e., the serech and stench of cars and buses just outside the cafe where we met) made a suitable background to a conversation I had recently with Dr. Peter Preuss, 31, a young scientist (Biology and Organic Chemistry) with a neatly-trimmed beard, whose title is "Coordinator of Environmental Research, National Council for Research and Development, Office of the Prime Minister." Dr. Preuss was anxious to point out what he considered some misleading aspects of my report on "Pollution and Health," which described a symposium held in Ramat Aviv on "The Deployment of National Authority for the Preservation of Environmental Quality."

Since I had referred to his Council as "one of those toothless bureaucratic mouthfuls which came under fire" and since his boss, Dr. Uri Marinov, had presented the mildest of three suggested plans to cope with our galloping environmental problems, Dr. Preuss was understandably eager to put the record straight.

"True, the general atmosphere that evening was critical, but the purpose was to suggest what should be done, not to describe what is being done." Perhaps it could not have been clear to a casual observer like myself, Dr. Preuss continued, and the atmosphere was indeed rather that of a debating society, but actually "most of the people there tended to agree with Uri's plan for a 'limited authority.'" (Not if one judged by the aggressive performance of the following two speakers, whose suggested alternatives were "an authority with teeth" and a full-fledged ministry.

## Surprise

Now for the surprise. "At around the same time that meeting was held, we had a meeting in Jerusalem of VIBAS." (The Hebrew initials for Israel National Committee on Biosphere and Environment) — a group of some 40 members established by the government in 1971 and appointed jointly by the National Council for Research and Development and the Israel Academy of Sciences and Humanities).

"Our meeting was perhaps better organized — and we recommended precisely the setting up of an authority, within the Prime Minister's Office. This plan, the Alon Plan No. 2, you might call it, has been forwarded to the Deputy Prime Minister by Mr. Zvi Terio (Director-General of the Ministry of Justice and Chairman of the Committee of Directors-General for Environmental Quality) and now that he has returned from his trip abroad, something will be done."

No mention of this was made at the meeting I attended; but, as Dr. Preuss pointed out, audiences for this sort of thing are on the order of a closed and well-informed circle: "You must remember that they are all always talking to each other, and knew perfectly well of this development."

## 'Biosphera'

(In fact, a full report of the Jerusalem meeting — which took place exactly one week after the Ramat Aviv symposium — was reported in the December issue of "Biosphera," the bulletin published by VIBAS.)

Dr. Preuss, cautiously, in the face of as yet insufficient data: "I think the ministry might be a good idea, but I just don't know. We have appointed a good team of people to study the government can best operate; it is being set up now and may sit for up to a year."

In fact, practically all of the panelists and speakers I heard in

Ramat Aviv are associated with VIBAS and National Council projects: "We have set up ten study groups, each of which is to report on its own subject." And, as it turns out, Professor J. Tadmor, who chaired the meeting I attended, is among his other scientific activities, also the new chairman of the Air Pollution study group; Professor Shoval (who came out for a ministry and against an authority) is chairman of the Water Pollution group; Professor Shelef, who hastened to attack Dr. Marinov's "establishment" pose, is Chairman of the Solid Waste Disposal group (all the groups are co-ordinated by Dr. Marinov); Dr. Zohar, who felt that Dr. Marinov's proposal was not strong enough, is a member of the group reporting on the medical effects of environmental pollution; and Asaria Alon of the Society for the Protection of Nature, and Avraham Yoffee of the Nature Reserves Authority, both of whom deplored the way things are going, are both members of VIBAS.

## Lucidity

Dr. Preuss explained all this in a pleasantly optimistic manner which impressed me quite as much as the lucidity of his approach. "We always get back to the point that today all major decisions are made without regard to their environmental effect..." But under the proposed authority every industrial firm — local or national — intending to establish some major project will have to provide "Environmental Input Statement" data as to its likely impact on the surroundings from every angle under fire during the symposium I attended; but, said Dr. Preuss, "it is unquestionably the most powerful tool used in the United States today to avoid adding to existing pollution."

## Proper planning

But he is optimistic, provided there is proper planning: "I think Israel can provide the electricity required, without damage to the environment." Even in the face of galloping increases in domestic and industrial consumption? Well, here we may have to call into play the fact of the three points Dr. Preuss feels can solve many environmental problems — "public awareness," which means restraint in the use of consumer goods. This may be imposed, in the form of taxation; or it may start with the manufacturer, who may be ordered to desist from, for example, certain packaging methods.

Dr. Preuss is a great believer in reusable bottles, with sizeable deposits. I observed that once you have introduced the enormous "convenience" of throwaway bottles for, say, soft drinks (and their questionable contents) you may have a revolution on your hands — with embattled housewives refusing to "re-gress." Of course, strictly imposed government policy may give them no alternative; but we did not pursue this subject further.

"I'm also optimistic about Lake Kinneret," said Dr. Preuss. "In this case because prompt action was needed, we prepared a report ourselves instead of appointing a committee, and passed it on to VIBAS, which passed it on to the government's (Ministerial) Committee of Directors-General for Environmental Quality. As a result, certain bud-

ing was stopped, sewage procedures implemented, and successful research has been done on the growing of specific plants in the Hula area which decrease nitrates in the soil."

The state of pesticides in and on our fruits and vegetables, on the other hand, disturbs him seriously: "So little is being done." The non-rational use of chemicals in agriculture is serious; we are far more careful, he said, in checking the state of produce for export than in what Israelis eat.

Their pesticide intake aside, Dr. Preuss is enthusiastic about the way Israelis will take up a cause: "Once they commit themselves, people here are willing to do something about an issue." He has a basis for comparison, because he is a new immigrant from America (since January, 1968) with a Ph.D. from Columbia, and research experience in air pollution in the United States. Before taking his

present job, he taught at the Hebrew University; his fluent Hebrew has practically no trace of an American accent.

"When my wife and I met with friends, I'm often on the defensive all evening," he said, when I asked whether there is awareness among young Israelis of environmental problems. He points to the unusually broad potential bases of popular awareness: "Look what the Nature Protection Society has done on educating children to protect wild flowers." A great deal more can and will be done, he is convinced; the fact that about 1 per cent of the population belongs to the Society is an amazing and unique fact of life here. "Other potential allies are the kibbutzim — presently among some of the worst offenders against the environment."

## Passing fancy

Even in America, present concern for ecological problems is not, as

he thinks a passing fancy: "The bill for air pollution alone is sixteen billion dollars annually in terms of injury to health, damage to agriculture, and so on."

Here, too, the high price of pollution is scientifically measurable, and what seems to the layman like torrents of research are now pouring forth from various institutions: "Things went into high gear about a year and a half ago." As we parted, to brave the traffic and the noise and air pollution ("What Tel Aviv sorely needs is a mass transportation system...") Dr. Preuss gave me several elegantly produced publications published by his organization. One of them, the 2nd edition of "The Environment in Israel," prepared for last summer's U.N. Conference in Stockholm, has a beautifully designed cover: a circle inside a square inside a circle inside a square inside a circle inside a square — which is precisely where we all are in these matters.

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# Holidays for full-time mothers

By Ernie Meyer

Jerusalem Post Reporter

IN future years, when paid annual vacations for full-time mothers and housewives will have become a matter of course, some of the pioneers of the scheme will look back with bemused satisfaction on their early struggles and successes — which are taking place right now.

The plan probably had its origins in Wizo's Beit Heuss rest home in Herzliya Pituah, where mothers with large families and working mothers were offered holidays back in the 1960s. It took actual shape in 1970 in Haifa, when the local Social Service Council provided vacations for 50 mothers and about 100 of their children.

The Haifa Council was assisted by the Demographic Centre attached to the Prime Minister's office in Jerusalem. Even then the directors of the Demographic Centre realized that annual holidays for mothers would eventually have to become law, with funds coming from the Government, probably through the National Insurance Institute.

Until the day of legislation, however, the Centre decided to start establishing the pattern for the vacations. Rather than present mothers from large, poor families with a cheque for IL150-200, which might easily disappear into the family budget, the Centre decided to teach them how to utilize their bonus. Here it had to keep in mind that some of the mothers were illiterate, and that most of them certainly did not know what an organized holiday or a stay at a hotel was like.

The Demographic Centre was the ideal body to guide the joint efforts of Government agencies, wo-



Mothers on holiday at a Pardes Hanna rest home learn new crafts.

men's volunteer organizations and local authorities. Behind its somewhat coy name, it was set up four years ago to nudge up the country's birth rate and to help launch the resulting increase on a well-adjusted life.

The Centre was initiated by Mrs. Zena Harman, who served as its first director until her election to the Knesset. Attached to the Centre is a 120-member public council headed by Mrs. Harman, which comprises Government officials and representatives of many volunteer organizations. The Centre is now directed by Miss Ilse Stern, a veteran social worker and lecturer at Tel Aviv University.

Last year the vacation plan grew from the initial 50 Haifa mothers to include some 300 mothers and 600 children from Jerusalem, Lydda, Herzliya, Tel Aviv-Jaffa and Holon. The National Insurance Institute shared in the financing.

For the current year, 2,098 mothers and 3,604 children have benefited from the plan. Thirty-seven Local Councils participated and the impressive total of 47,500 vacation days were provided. This year, Haifa municipality took over from the Social Service Council, a desirable move, which officials hope is indicative of future developments.

## New plans

Representatives of all the organizations involved met this week for a "study day" at Jerusalem's Beit Illisleva, to evaluate their work and make future plans. Following the meetings, Miss Stern gave this reporter an insight into the many aspects of the enterprise.

The total cost of this year's programme was IL606,000, half of which was covered by the Demographic Centre. The other half was contributed by the Welfare, Health and Education Ministries, and by women's organizations and social authorities.

Costs per person for a day at camp varied from IL13-15. Mothers and children were picked up by buses and taken to the camp site, usually not too far from their home.

## Day camp

The day camp plan was chosen to allow mothers to look after their families in the evening. Provision was made for a mother's

children under five, in special sections of the camp. Older children were either at camps of their own or took care of themselves until their mothers returned after 4 p.m. Typical vacation spots were community centres, regular rest homes, national parks, boarding schools and yeshivot (with the students away at home during the summer).

The length of the holidays varied from five to ten days, with some localities comprising on seven or eight days. The basic question was whether to offer one mother a ten-day rest — or whether to let two mothers each enjoy a one-week holiday (in some places only five days were given). Most organizers felt that to be really effective a mother needed the ten-day break.

## At least four

This year it was decided to invite only mothers with at least four children. The selection was made by a steering committee of the Demographic Centre, with the aid of local authorities and volunteer organizations. Preference was given to needy mothers from underdeveloped areas.

A camp day included breakfast, a tea o'clock break, lunch (mostly in-

cluding meat), and a tea break shortly before going home. In the organized programmes women would go bathing, do gymnastics or attend arts and crafts classes, where they might make such luxury articles as handbags or lamp shades. "It was fantastic to see the joy of creation on the faces of some vacationers as they completed an article," Miss Stern said.

At the same centre five Arab women from East Jerusalem were invited for a day. The visit resulted in them asking for a full programme for themselves next year.

## Arab women

In Nazareth, the wife of Mayor Anan Zuhbi, who is the president of the local Working Mothers Association branch, was instrumental in getting 20 Arab women with 36 children to take a vacation at the Kibbutz Kfar Hahoresh guest house. Twenty Druze women from Uasfiye and Daliat Hacarmel also spent a holiday at an Uasfiye hotel.

Legally instituted paid vacations for mothers and housewives may be some years off, but in the meantime the scheme enjoys the powerful support of Mr. Yisrael Kargman, M.K. As head of the Knesset Finance Committee he allocated the Centre IL250,000 at the beginning of this year. There is every reason to believe that the scheme will flourish, until it really covers all the hard-working housewives never before able to have a real holiday.

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## LIFE IN GALILEE By Hadassah Bat Haim

On the way to the Sea of Galilee, a short fierce man seated in front of me in the bus occupies his time by carefully checking off points on the map, presumably to make sure we don't miss any out. No matter how appealing the landscape or how breathtaking the view, he glances out of the window only to make sure that we are going the right way and not taking any shortcuts.

His wife, in a subdued cockney whine, complains to me that culture is very hard on vacationers. Yesterday their guide, apparently an enthusiastic archaeologist, had walked them all round Ashkelon, so now her fact were killing her. Though it was all very interesting, she added hastily, not wishing to offend me. Today's guide seemed to be more for scenery and she hopes that most of this could be seen from the bus.

Her husband joins the conversation and announces triumphantly that by the time we reach Almagor they will have travelled exactly ten thousand miles this year. Two and a half thousand more than in a similar period last year. It was the trip to Japan that made all the difference, he says, looking challengingly at his wife. Maisele didn't want to go there, she'd been afraid of earthquakes and yellow fever, but he'd talked her into it and it turned out to be very enjoyable.

## Scenery

Was it the scenery, I inquire politely, or the famous shrines at Kyoto or the much acclaimed cherry blossom that made the trip so worthwhile? Well, Maisele admits, they met a very nice American couple in the Hotel at Kyoto and had the first decent game of bridge since they'd left home. From this couple too, Ralph had got the idea of coming to Israel.

Ralph confirms that Israel had not occurred to him as a place to come. He was never one to have much to do with the Bible. But he's glad he came. The guides really burn up the mileage and he leaves the rest of the touring to his wife. He just arranges the transport and the routes. Maisele is the one for history and that kind of thing. He had always wanted to travel, he says, and he resolved when he retired he was not going to be one of those chaps who just vegetate like their own cabbage, but if you ask him for details he'll have to refer you to the museum.

The bus driver obligingly stops at the signpost and I take pictures with their camera of the two of them holding up a hastily contrived poster on which is written 10,000

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# SIGHTSEEING BY MAP

King Tiberius came here to have orgies and take the waters. When she turns to me for confirmation, I agree that the name is certainly the same and there is no doubt that the Emperor would have come in his day. The water, I affirm, is also called by the same name. And that river leading into it, she adds,

take notice. It's all ticked off on his road maps and lacked by photographs, menus and signed programmes. I suggest to Ralph that he should register for the first tourist trip to the moon. They can't be delayed much longer. He looks wistful and says that distance-wise they would certainly be out of this world.



...and now Osem biscuits



You're looking at a small part of the vast range of Osem biscuits. All are made by Osem with the very best ingredients and the kind of know-how that combine to make every Osem cookie a gourmet's delight. It's good - it's OSEM (and Granny's too!)

Even Granny says it's difficult to compete with Osem's cookies. Granny stopped baking when the family unanimously exclaimed "They're all masterpieces", Orange Cookies, Bridge, Dorit, Margalit, Irit. All have that special home-made quality.



# Israel develops 'reader' for the blind

By Lea Levavi  
Jerusalem Post Reporter

EQUIPMENT which enables a computer to "read" can now give a blind person an instantaneous transcription of ordinary printed material into Braille. This new breakthrough for the blind, known as Transcon, was developed in the National Physical Laboratories of Israel. The first five machines are now being built for sale to Sweden at a cost of \$10,000 a piece.

Ironically, the Transcon does not read Hebrew. The grant for its development, given by the Bernard Van Leer Foundation, required that it be made to read languages written in Roman letters. The experimental model reads English, but models in other Roman-letter languages will be built if there are five or more orders for any specific language. "Each language has special Braille symbols for accent marks and such," Hillel Bar-Lev, director of the Transcon project, explained. "In Swedish, there are only three symbols which don't exist in English, so that will be pretty easy."

The one thing that makes the Transcon different from other reading machines for the blind now being tested is that the Transcon "recognizes" each letter and writes it in Braille. Other machines raise the letter on the page so that the blind person can feel it, or produce sounds which the user must learn to interpret. "Braille is the most natural way for a blind person to read and this is the advantage of our machine," says Mr. Bar-Lev.

## Interprets

He admitted however, that the Transcon, because it must recognize and interpret each letter, is less versatile than a machine which simply raises the letter, or traces it on the blind person's hand.

The Transcon cannot recognize certain small capital letters, unusual type fonts or italics. As for typewritten material, it can read only typing on high-quality, white paper — and not every typewriter or ribbon is good enough. When the Transcon cannot read a letter, it guesses and the resulting Braille output does not make sense. (When trying to read the word PROLOGUE, written in unusually large capital letters, the machine produced in Braille a series of the letter e.)

Mr. Bar-Lev said the machine can read about 80 per cent of all printed matter but several blind persons who tried the machine recently claim less heartening results. The machine, they said, failed to recognize many letters and often the Braille symbols were so close together that they could not be distinguished. "We've solved most of those problems already," Mr. Bar-Lev assured me, "and we're working on the rest." The margin of error is now about two or three per cent, he said, and in some type fonts, as low as one per cent.

## Raised window

For the blind person who sits before the machine, it resembles a desk with a slightly-raised window, on which the book is placed face down. (The mechanism is all under this glass.) After turning on the machine, the reader presses the button marked "Magnification" (buttons are marked both in Braille and in print) and the detectors — the components which recognize the letters — are electronically adjusted to read the type font in the particular book. Then the "read" button is pressed so that the machine will read only one line at a time — and then the "Braille" key is pressed. The Braille typewriter inside the machine begins to work and after a few seconds of its loud clatter, the reader turns it off and reads the Braille output

on the paper tape directly in front of him. If something is unclear, he can press a button to make the machine reread the line. If not, the Braille button is pushed forward again and the next line is read. The paper tape, meanwhile, rolls off to the left and is gathered up for disposal.

Mr. Bar-Lev was surprised when I asked him how the machine functioned. Though it has been mentioned in the Hebrew press and on Israeli radio and television, no journalist dared ask him how it works. "The detectors which recognize the characters are the standard detectors used for other automatic reading. The internal logic is also the kind used in computers, though our machine can only do this one thing, whereas a computer can be programmed for many different kinds of work." Other reading machines for the blind, he ex-

plained, do not use computer technology and components as much as the Transcon because they need not recognize the letters. Some blind Israelis have commented bitterly that a reading machine made in Israel should at least read Hebrew. Actually, the first experiments done by the National Physical Laboratories were designed for just that. Zvi Weinberger, a physicist interested in optics, was interested in both the humanitarian need for such a machine and the

scientific challenge. He had built his own special detectors and got the machine to read a large number of Hebrew letters. "We also tried some experiments with Hebrew and I see no reason why it couldn't work. But we have no funds for that and besides the cost of a machine would be so high that the market wouldn't be big." Mr. Bar-Lev, who is both a physicist and an electronic engineer, has a staff of four — one

working with him on the Transcon. "I do want to mention them because they're wonderful, dedicated people and without them there would be no machine." The commercial models of the machine will be built by the Israeli Electro-Optic Industries Company of Rehovot, which has also developed a typewriter which produces simultaneous Braille output. A company spokesman said the target mass production price for the Transcon is \$5,000.

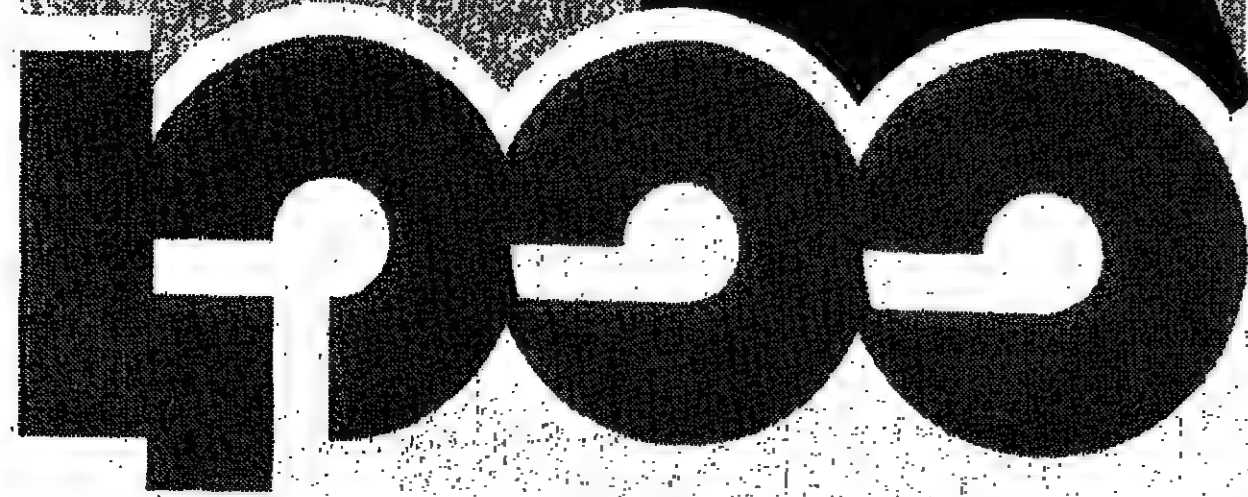


Transcon, which translates ordinary printed material into Braille.

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# THE ANATOMY OF A CRITIC

A READER wrote in expressing surprise at my favourable review of the play "That Championship Season" two Fridays ago.

"You must have been in an exceptionally mellow mood," he said, "it is so unlike you."

This reader, if he has been reading my reviews regularly, must have a short memory, for I have praised shows before; it is just that for the past few months things have been pretty awful, and there has been nothing good to say about anything.

My experience in the profession has taught me that a major portion of the public regards the critic as some sort of a monster, who takes his seat in the theatre in the gleeful expectation of cutting the play and the actors to pieces in public, for everyone to see. He is the fellow loaded with clever, cruel turns of phrase, just waiting for a show to give him a chance to use them. He is the New York reviewer who, on the morning after the opening of the Living Theatre, wrote "the Living Theatre should drop dead" or his colleague who described an actress

a different view; it is their own living bodies he cuts up with his sharp knife. The critic is their natural enemy, even when he wields little or no power over their reputations or careers. The very fact that those words appeared in print, be it in the most obscure provincial newspaper, is sufficient.

We must remember that we are dealing here with artists, who are by definition more sensitive than the rest of us. Which doesn't mean that they have nothing good to say about critics; I have often heard an actor refer to a reviewer as a most intelligent, discerning observer of the theatre; hadn't he had the sense to land the actor's recent performance? The late Maurice Schwartz, one of the great favourites of the Yiddish theatre, an egocentric and a ham if ever there was one, defined the actor-critic relationship in unequivocal terms. At a press conference in Tel Aviv, where he called all critics in Israel very bad, someone asked him what a good critic was. "A good critic," he replied in his deep, stagey voice, "is a critic who writes good about me."

Theatre people generally accuse critics of being frustrated individuals who never made it as playwrights, actors, directors, and use their access to the printed page as a means of venting their frustration. This is probably true of some critics; I have known reviewers who wrote plays which never saw the stage; and I have known critics whose plays did, but who would have been better off if they hadn't. Most critics I have known, however, never even thought of writing a play or of becoming actively engaged in the theatre in any other way.

## Frenchman's complaint

Some years ago, a famous French theatre director was invited by one of the Israeli companies to stage a play. For reasons I could never figure out, the production was a total disaster. I wrote as much, and so did other critics. The director, who couldn't read Hebrew, was given translations of reviews, carefully doctoring by his hosts so that he should not be hurt too badly; but he knew English, and he read *The Jerusalem Post* review in the original. He therefore assumed that I was the only critic to take such a dim view of his production. Before leaving the country he commented with a blast in the form of a letter to *The Post*, which he concluded by saying that as soon as he got home, he would send the critic a book he would do well to read.

## Public's expectations

The critic is to a degree expected to be cleverly hostile to his subject. I know it from personal experience. It often happens that someone stops me in the street — it may even be a stranger who only knows me by sight — and rubbing his hands in satisfaction, says gleefully, "Man, you sure gave it to them last Friday." No one ever came up to me to say how much he enjoyed my praise of a playwright. It's a sort of sadism with which we are all afflicted, the perversion which makes little boys torture cats, and grownups engage in malicious gossip.

While the reading public may enjoy the critic's cleverness at the expense of those criticized, the latter, needless to say, take the master engage in his pleasure.

able diversions." And to drive the point home, he continued: "The critic does not produce anything, and is a cowardly character. He is like a priest wooing a layman's wife: the woman can neither give in to him, nor can she fight him off."

I sent the man a letter thanking him for the amusing book, and to refute Gaudier's argument. I mentioned a number of critics who were not exactly artistic snobs, among them George Bernard Shaw, who spent about two decades working first as a music and then as a theatre critic. And he could be vicious to a degree no critic in Israel could ever hope to emulate. In one review of an operatic performance he wrote that the baritone so infuriated him that he was tempted to run up on the stage, tear him limb from limb, and strew the pieces all over the set.

My letter remained unanswered, which is just as well, as I decided some time later when I was reading a book entitled

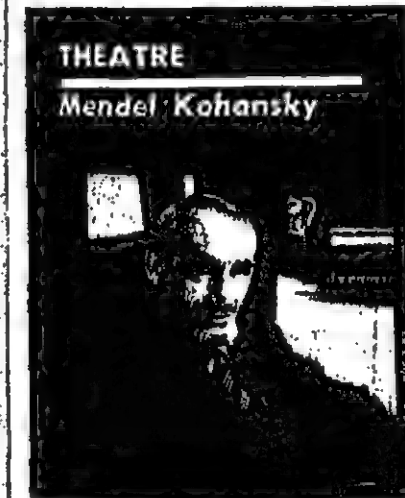
"Shaw on the Theatre." He had, it turned out, an extremely low opinion of the profession he had practised in his younger years. In a speech delivered at a critics' luncheon in London in 1929 (his newspaper days were then far behind him, and he was already at the height of his fame as a playwright), he reminisced on those glorious days now spoken of with enthusiastic admiration, especially by the younger members, as the "glorious '90s," the great days of those wonderful critics... Having thus warmed up his audience, he continued:

## Limits

"I do feel called upon, as a survivor from that time, to tell you that dramatic criticism today is not worse than the criticism of that time. It could not be. After all, there are limits to what can be done by incompetence, by ignorance, by carelessness, and by the irresponsible, and in those old days, several times a week,

those limits were reached cheerfully. You may try as hard as you like. You can get no further." No record remains of the reception those words were given by the assembled critics; one can assume that general forced laughter followed. But Shaw was not just trying to be funny. He thought that there was something inherently wrong in the way critics got their jobs ("Nobody ever asks you for your qualifications. I was never asked whether I could read or write"), and in the way the profession was practised.

"We are entirely irresponsible. Whether we are qualified or not is pure accident. Under those circumstances — I'm sorry for it, but human nature is such that under those circumstances men always will do their worst. There is no remedy whatever for it." Which only shows that critics ought to be careful in selecting a speaker for their annual luncheon.



THEATRE  
Mendel Kohansky

performance in a melodrama as having run "the full gamut from A to B."

To a certain extent, the public is right. There always is that temptation to cut up a show. The critic's chief stock-in-trade is the attractiveness of his prose; it is more important than the soundness of his judgment. He will be easily forgiven for overlooking the merits of a play, but he will lose readers if his writing is dull. And praise is so much less interesting than derision. Theatre folklore abounds in sayings of the kind I have quoted above, but I cannot recall a single quotable expression of praise by a critic.

And so, in due course, the mail brought me a paperback entitled "Anthologie des prefaces de romans francais du XIXe siecle," with an attached note directing me to read marked passages in an introduction by Theophile Gautier to his novel "Mademoiselle de la street." Getting even with the stranger who only knows me by sight — and rubbing his hands in satisfaction, says gleefully, "Man, you sure gave it to them last Friday." No one ever came up to me to say how much he enjoyed my praise of a playwright. It's a sort of sadism with which we are all afflicted, the perversion which makes little boys torture cats, and grownups engage in malicious gossip.

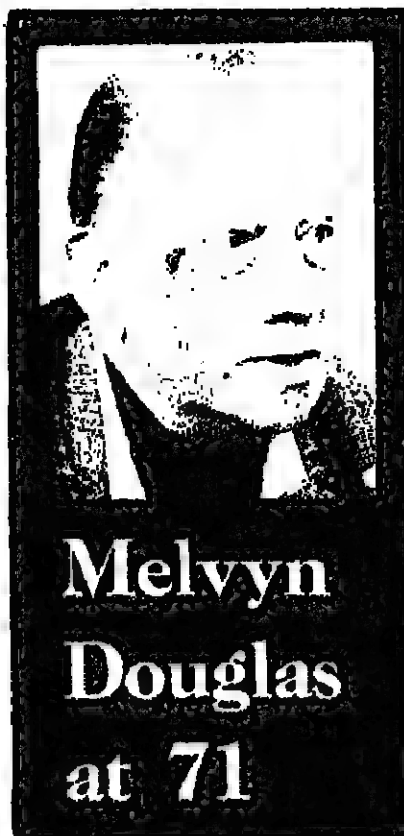
While the reading public may enjoy the critic's cleverness at the expense of those criticized, the latter, needless to say, take the master engage in his pleasure.



## VISIT ACRE

- The Crusaders' Subterranean City  
A stunning unique site, just opened to the public after centuries of neglect
- The Municipal Museum  
Acre antiquities from the earliest periods, to the Crusaders and Napoleon's siege. Exhibition of Arab folklores.
- Museum of Herodion  
The former British prison fortress where prisoners of Israel's national liberation struggle were held and executed. Permanent exhibition.
- The Great Mosque  
A masterpiece of Islamic art.
- Khans, Cafes, Oriental and Western restaurants, Strolls in the Old City, Water sports and cruises





Melvyn Douglas at 71

No longer a leading man, Melvyn Douglas feels much more comfortable in his current status of character actor, he tells PEARL SHEFFY GEFEN.

THE dashing screen lover of Greta Garbo, Gloria Swanson and Claudette Colbert is gone. But then, he never really existed. In his place, I found a courteous gentleman of serious thoughts and unhappy recollections of a Hollywood he never liked.

This is Melvyn Douglas, who was more concerned with his work in the Anti-Nazi Committee during Hollywood's heyday than he was with the bland, drawing-room comedies in which he was so adept. The debonair manner of filmdom's golden years is now tempered with fatigue. The mellifluous voice is husky, the speech punctuated with a smoker's cough.

Before then, the son of concert pianist Edouard Hesselberg had played a wide range of stage roles in stock, repertory and Shakespeare. He had changed his last name to Douglas — his maternal grandmother's maiden name — in the early 1920s, on

the advice of a woman who ran a stock company in Detroit and who thought both Hesselberg and Shackelford, his mother's name, "too awkward for the theatre."

He was discovered by Hollywood in 1931, when Sam Goldwyn saw him on Broadway in "Tonight or Never." His leading lady was Helen Gahagan, who was to become his wife and a leading member of Congress.

Goldwyn invited Douglas to star in a film version of the play opposite Gloria Swanson. He accepted, he says, "largely in order to get some money to produce plays. Besides, films were a new and mysterious field to me, and I was interested. But after 'Tonight or Never,' I found myself doing nothing but that kind of dreary, artificial comedy and not liking any part of it.

The famed producer of Hollywood's most glamorous films agreed, and Melvyn and Helen celebrated by taking a trip around the world. They found themselves "stuck in Port Said, waiting for our baggage which had been lost in Marseilles, and decided to take a train to Jerusalem, on the dreary overnight train of those days."

He and Helen were enormously impressed by Palestine. Since then, they have made periodic visits to this country, particularly during their daughter's year-long stay on a kibbutz in 1959.

"It's a cliché to say that what has happened here is simply overwhelming. In 1932, Tel Aviv was just a mass of sand with boardwalk sidewalks, and look at it today!"

Back to theatre. After that first holiday, Douglas went happily back to the theatre, "with no intention of ever getting into films again."

Then his wife went to Hollywood to make "She," the only film she ever did. Douglas was along to visit her and was offered the starring role in "She Married Her Boss," opposite Claudette Colbert. The film was huge success and "there I was stuck again, under contract to Columbia, through my own stupidity in not having read carefully the contract."

The result was a long series of films, mostly of the same drawing-room comedy type, making screen love to such glamorous names as Irene Dunne, Joan Crawford, and Marlene Dietrich.

"Anyone who has ever seen 'Ninotchka,' one of the three Douglas made with Garbo, would envy his lot. But not Douglas. 'I never found myself impressed by the so-called glamour of Hollywood, nor as nostalgic about the old pictures as many people seem to be. I think many of them were just dreadful. Pictures today are far more interesting than the films of those days.'

As for the legends about the stars we all thought were so pampered, "any gold-plating was balanced by the tendency of studio executives to treat players as if they were cattle. They were chattels, finally, and treated as such. You signed a contract whereby you had to perform whatever services you were bid to perform. If you didn't, you could be taken off salary and profited from working for anyone else. You were helpless. You, by your swimming pool, with no money coming in and no chance to work without being sued.

"So you gave in, or maybe persuaded them to compromise if you were very lucky. They had you by the short hair. And this went for every star, except perhaps Bette Davis and Paul Muni at their height."

This system received a mortal wound when the government brought an anti-trust suit called the "Divorcement Proceedings," breaking up the monopolies under which large studios con-

trolled production and distribution. "Independent productions started creating greater competition, and then along came television, and stars could stop signing that sort of contract. Today, an actor is treated with infinitely more respect and his work is therefore much better."

"It's nonsense when people say there are no stars today. But today's stars are different because they take themselves more seriously as actors. In the old days, the publicity departments of the large studios built up the star image. Then, we could rely on the studios to supply the glamour, without us necessarily having to deliver. Today, to remain successful, an actor has to keep doing interesting work."

Douglas finally got out of Hollywood after World War Two. He had already served in World War One, by running away from home and lying about his age to get into the army, "because that's where the action was, not at that time — for any ideological commitment." That was to come later, when Douglas became one of the first film stars ever to take up the cudgels for a cause.

IT happened in 1936, when Douglas accompanied his wife on her singing tour to Europe. "We were both so profoundly shocked at what we found happening in Europe that when we got back, we felt we must do something. So we joined the Anti-Nazi Committee in Hollywood. We thought Roosevelt was making great sense at that time about the European situation, but his hands were tied by public opinion. One thing led to another, and we found ourselves more and more active in politics."

Douglas' outspoken opposition to the Nazis involved him in an incident which profoundly shocked him. "It's a story I don't tell often but Israel seems an appropriate place to tell it. It happened late in 1939, when there was no longer any doubt as to what Hitler was up to, and what was happening to Jews in Europe. But in Hollywood, commercial interests were constantly put first, above human interests."

"I got a phone call one night from an executive of M.G.M. He apologized profusely for what he was about to say, which was that their Berlin office had informed them that several M.G.M. pictures were being held back from distribution because of things I had said publicly about Hitler and the Nazis."

"The Berlin office also said that if I would publicly retract what I'd said, the films would be released. "There was a long silence after he finished saying all this, and you could hear the poor man suffering. He finally apologized again and said, 'I had to do it, and now I'll take back your answer.' That's not a nice story, is it?"

Political role. The Douglas' involvement in politics grew. They attended the convention which nominated Roosevelt for a third term in 1940 — Melvyn as a delegate, Helen as an alternate — and four years later Helen Gahagan Douglas was elected to Congress. She served three terms, and was a member of the Foreign Affairs Committee, serving as an alternate to the U.N. during the debate over the partition of Palestine.

In 1950, during her third session in Congress, Mrs. Douglas was nominated for the Senate seat from California. She found herself running against Republican nominee Richard Nixon. "It was a reprehensible campaign," Douglas remembers, "in which every devils kind of trick and misrepresentation was used. Through innuendo, Nixon tried to smear Helen as a Red and a subversive. Not only had we never been Communists, but much of our time was spent

trying to keep the Communists from taking over control of various causes which we and they both backed. Nixon won this election, of course."

Despite that smear campaign, Douglas' opinion of Nixon is surprisingly kind. He credits Nixon with high marks for "opening the doors to a rapprochement with China and Russia, though I found it ironic, to say the least, that this man, who had been the very antithesis of that point of view for many years, who had been the cheerleader of the anti-Communist mood and of the whole cold-war ideology, should suddenly find himself drinking tea with Mao Tse-tung."

"Up to this last presidential campaign, I've felt that Nixon's entire career, for all his shrewdness and sometimes his ability, has been essentially self-serving. His focus has been on securing a place for Richard Nixon, rather than on the welfare of the country. But now, he's gotten about everything he can get. He can't be re-elected again. I can only hope that, having achieved such a pinnacle by this landslide election, his concern during the next four years will be the prove himself a really good President. I have my fingers crossed."

THE Second World War triggered Douglas' final break with Hollywood. "I had been active in the Fight for Freedom Committee, trying to

persuade the public that it was our war too. Having taken this position publicly for a couple of years, the only logical thing to do when we entered the war was to join up. I enlisted as a private, but I was already 42 at the time, and I was told that the only way I could ever get overseas was to apply for a commission. I did, and within a matter of weeks I was on my way to China and India.

When it was over, "I was determined to get out of my Hollywood contract, and I did." He went back into the theatre for a dozen "very productive and interesting years," when his acting abilities, released from the confines of Hollywood type-casting, made him a very popular Broadway figure again and netted him a Tony for "The Best Man."

He hasn't done a stage play in three years, "because my health has been such that the theatre's a bit too much of a strain. Having to play a difficult part eight times a week has its own built-in tensions that are physically challenging." Instead, he has done television plays and an occasional film "when something interesting turns up."

In the meantime, the old magic of the film star is still there. As we rode down in the elevator in Douglas' Tel Aviv hotel, a middle-aged lady gasped and poked her husband, gazing at the star of her younger days. Melvyn Douglas didn't even notice.



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THE JERUSALEM POST MAGAZINE FRIDAY, DECEMBER 22, 1972



Jaap Visser, medieval pipe; Dancuwa Berkeleer, viola da gamba; Marijke Ferguson, old harp

Medieval Dutch treat

HOLLAND, having been represented recently by pop flutist Chris Hinze, comes to us now in the guise of the Studio Laren, an ensemble specializing in music of the Middle Ages and the Renaissance.

In its list of instruments is a remarkable medley of Dutch and English: small harp, hackbrett, rugelijn, crommhorn, pommer, dulciana, kortholt, busine, bagpipe, vicle, viola da gamba, zylfoon, pipe, recorder, bells, tambourijn, tot, triangel. (The "tot," though, looks suspiciously Hebrew.)

The performers are Marijke Ferguson (who founded the group in 1967), Dancuwa Berkeleer, Peter van Hugen, Donald de Marca, Jaap Visser, with Rob van Heijl attending to pantomime.

The Studio Laren combines singing and playing with dancing and pantomime. Some of their presentations are documentary, others are ordinary concert fare. In 1969 the Studio organized a symposium on "New Horizons in Performing Old Music" and in the following year Holland established an annual national "Old Music Day." This year is sponsored by the Netherlands Ministry of Culture and the Israel Government Tourist Office in Amsterdam.

Two parts

The programme is divided into two parts: The opening half is dedicated to the Middle Ages — the stories of the bards and the troubadours of the beginning of the 13th century, with music played on copies or reconstructions of instruments used in Europe at the time. The second part presents music from the Low Countries, from the 15th to the 17th centuries — compositions by Sweelinck, Ghisbrecht, Josquin des Prez and music from dance books and other collections. Many of the instruments may never have been seen in Israel, at least not since the times of the Crusaders, during whose rule in the Holy Land some of the instruments were introduced into Europe. So, most appropriately, the opening concert will take place at the Hospitaller Knights' Hall in Old Acre (see "Postscript" page 18).

Other venues will be given at Bar-Ilan University and the Hebrew

University campuses on Givat Ram and Mount Scopus, as well as in several kibbutzim.

The Studio Laren's appearance at Acre will constitute the final concert of the season of chamber music held at the Knights' Hall. This centre is unique as an Israeli cultural institution: it has managed to stay out of the red ever since it opened its doors to good music five years ago.

ARTHUR Jacobs, author of several books on music, editor of the "Music Yearbook" and music critic of the "Sunday Times" and the "Jewish Chronicle," has a near-encyclopaedic knowledge of his subject, enhanced by a lively, inquisitive mind and a wide interest in related and complementary disciplines. The reader is helped to digest his sometimes over-rich information by his flowing style of writing and his straightforward manner of explaining the most complicated subject in simple words.

Jacobs always manages to express himself without talking down to the reader, to be popular but not commonplace, to

A SHORT HISTORY OF WESTERN MUSIC by Arthur Jacobs. 363 pp. £0.60.

convey the representative features of a school, a period, a personality, sparingly though not too sketchily.

His book is definitely aimed at the general public. It is one of the most readable histories of music I know, and the most up-to-date — beginning with the year 1250 and leading the reader right up to the present electronic and computer-composed experiments.

A few errors

A few mistakes have crept into the text. People who acquire the book for themselves should make the following corrections: Samuel Scheidt died in 1654; John Eccles was born in 1666; Jean-Philippe Rameau died in 1764; J.J. Rousseau died in 1778; Padre Martini was born in 1706 and Paul Dukas in 1855; Johannes Brahms died in 1897; Ildarando Pizzetti in 1963; and Roberto Gerhard was born in 1896.

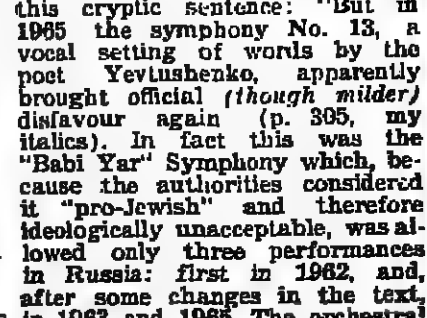
Points calling for correction or clarification:

• About Mozart, Jacobs writes that "Church music he scarcely touched after leaving Salzburg... and it seems reasonable to associate this abstinence with his absorption in Freemasonry, hostile to the Church" (p. 188). It is common knowledge that the Church was always hostile to Freemasonry. Mozart's "abstinence" seems to have been simply conditioned by an absence of suitable commissions.

• Jacobs mentions that "the prayer of the people at Boris Godunov" is, coincidentally, the same tune as Beethoven quoted in his string quartet opus 59, No.1. The tune, Slava Bogu ne neba, Slava, actually appears in the quartet opus 59, No.2.

Music

Yohanan Boehim



Jacobs underplays the affair of Shostakovich's latter-day troubles with the Kremlin with this cryptic sentence: "But in 1935 the symphony No. 13, a vocal setting of words by the poet Yevtusheenko, apparently brought official (though milder) disfavour again (p. 305, my italics). In fact this was the "Babi Yar" Symphony which, because the authorities considered it "pro-Jewish" and therefore ideologically unacceptable, was allowed only three performances in Russia: first in 1962, and, after some changes in the text, in 1963 and 1965. The orchestral material was "unavailable" for years and it was only in 1970 that the first performances were given outside the Soviet Union.

Leonard Bernstein is mentioned on p. 313 as "Americanist (of whom more in the next chapter)" but the next chapter only tells us that "the prodigiously gifted composer-pianist, as is shown by conductor Bernstein gave the

American musical a new seriousness in 'West Side Story,' but it had no sequel." This seems rather ungenerous to the composer. But, all these reservations notwithstanding, this is a praiseworthy effort, and Arthur Jacobs' "Short History of Western Music" can be highly recommended.

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\* 58 motoring correspondents checked the cars at the Paris Motor Show, and unanimously chose the Simca 1100 as "The Year's Safest Car." The title was awarded for excellence in the following: road holding, braking, manoeuvrability, acceleration, field of vision, lights, suspension, and body construction. We take as a great compliment that you chose the Simca 1100 as your car.

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# BERNHEIMER - ART AND INTELLECT

by Meir Ronnen

FRANZ Bernheimer's 45 water-colors and drawings now on show in the Cohen Graphics Gallery of the Israel Museum, are paintings rather than graphics. They are also entirely individual in character and conception and are witness to Bernheimer's extensive dual education as trained scientist and artist.

Bernheimer was born in Munich a little over 60 years ago and studied biology there and at universities in Rome and Zurich, before going on to the Munich art academy. He later studied with Herman Haller, later at Yale and other American colleges, taking masters degrees in painting and art history.

All this comes out in his work, which contains carefully placed, bio-

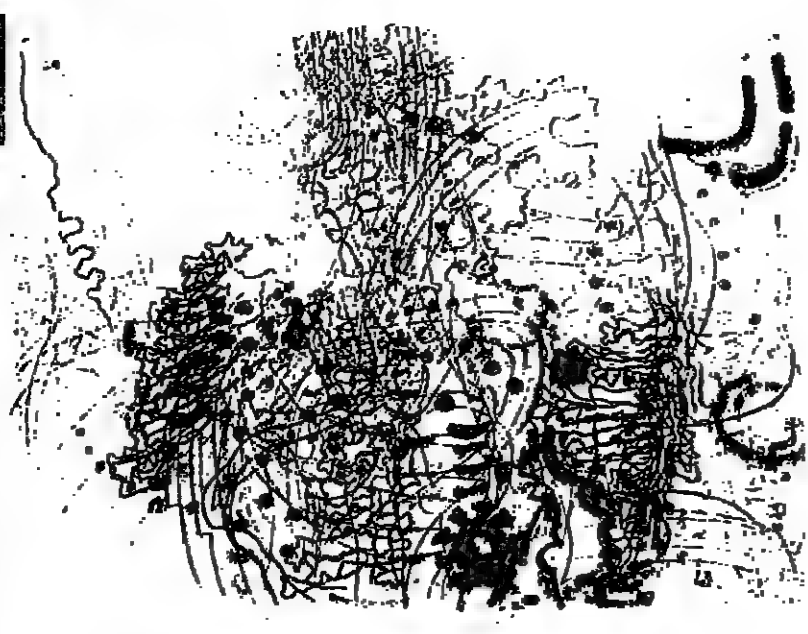
morphic forms as well as many shapes that seem based on ribs, vertebrae and pelvis. Out of those forms have grown brush stroke symbols that resolve themselves into circles, or rather dots, as well as repeated horizontal lines; these are used musically, as in a score, to orchestrate the rhythms of the composition. The works have no titles and indeed they do not need any.

It is not surprising to find that Bernheimer has also written an intellectually stimulating note to the catalogue, which nicely avoids any suggestion of *mea culpa* or hint of egocentric concern. Instead, he discusses his changing and changed feelings about the aesthetic problems of making a picture; and in one revealing sentence, also states how he tries to "counter-act the natural rhythm that is part of all living things and to replace it with the

picture's own rhythm."

Bernheimer is also concerned with giving the work a sense of time of its own "which stands still in the realm of the mind as differentiated from signs which stand in the full flow of ordinary, daily time." He believes that art's main role will remain the representation of what is beyond our grasp, the metaphysical; "and that it shares its time-interest in terms meaningful to himself. There is a very fine drawing-cum-painting in sanguine on show here that perfectly illustrates this point of view: it recalls all sorts of things without being in any way representational and, like most of Bernheimer's works, it has a life of its own.

The artist settled in Tivon in 1901, where he works and also teaches private students.



Franz Bernheimer: Composition (line & watercolour).

## GALLERY GUIDE

### JERUSALEM

**THE ISRAEL MUSEUM** - Documents from Biblical, Mishnaic and Talmudic times, (from Tues.). Film-making (Youth Wing), Bernheimer's Drawings and Watercolours (Cohen Hall). From Landscape to Abstraction and from Abstraction to Nature (Stern Hall). Tomb Offerings from Gezer - Special Exhibition at Rockefeller. Creative Works by Children and Games (Youth Wing). Puppets (Youth Wing). Books in Hebrew (Library Hall).

**YERUDDIT HAR EVIN** - Lively Israeli landscapes that seem to cross the borderline into abstraction. The paint is cleverly applied to suggest dash and spontaneity and this is reinforced by swirling the motion around the canvas and cross-overing it with broken linear accents. Harmony is further achieved by patching all the colours at exactly the same strength. Many of the pictures, however, through repetition of this formula, seem merely conventional and do not relate to each other consistently. It is perhaps for this reason that the drawings are the more figurative works, like the recognizable views of Mount Zion, which the artist has drawn with a crisp, expressive skill. (Artists House) till Jan. 3.

**YITZHAK KALESKY** - Literal and symbolic landscapes of Jerusalem and elsewhere, which he draws in a most naive manner and deriving from the sentimental Jewish paintings of the background. The artist's sentimentalism is reached in the paintings of candlesticks with Jerusalem as the background. The artist's sentimentalism is reached in the paintings of candlesticks with Jerusalem as the background. The artist's sentimentalism is reached in the paintings of candlesticks with Jerusalem as the background. (M.R.) till Jan. 3.

**YOSSI STERN** - Drawings and lithographs of Jerusalem scenes, drawn by the artist's wife, Yvonne Stern. Stern's popular appeal so doubt derives from the fact that his work conveys a sense of the artist's own life. He sees all his subjects through frank but unmythical eyes. Even the thick and heavy drawings have been reproduced by the gallery in a large and handsome folio and are suitable for framing. Some of them are among Stern's most skilful renderings. (Safra Gallery) till Jan. 3. (M.R.)

**TEVA JUSTER** - Mostly small marble carvings, some abstract, others based on the female form and attaining a formalized realism, by Haim Juster and Haim-trained sculptor who lives at 24 Herzl. Juster's most individual contributions are his "Anatomical" series of beautifully carved marble spheres, which he carves in a series of contrasting colours, but he has not yet solved the problem of their relationship to the finding of a suitable base. The problem that confronts him is adjusting the weight of sculpture to the weight of the thing. The artist's most skilful rendering. (Safra Gallery) till Jan. 3. (M.R.)

**ABRAHAM ARNHEIM** - Paintings by the artist's wife, Yvonne, with participation of President Shazar. (Safra Gallery) till Jan. 3.

**ELIASHU SCHWARTZ** - Lithographs and drawings (1a Bouda, 25 Millo) opening Sat. 7.30 p.m.

**JACOB MALKA** - Recent works (Diplomat Hotel Gallery) opening Sat. 11.30 a.m., under auspices of Minister of Tourism. Till Jan. 3.



Mikah Shalev: Painting (Chomirsky Gallery, Tel Aviv).

**JOSEPH SALAMON** - A 40-year-old Klatsenburg-born sculptor who resides in Denmark. Of greater interest are his very accomplished lithographs, manual metallic colours. (Heva Gallery, Ben Maimon 9) till Jan. 2.

**MANUELA KANTOR** - Oils by one of Argentina's leading artists, from the studio of Argentina in the east of Tel Aviv. (Artists House) till Dec. 26.

**ASAF HEBB** - Private view (Beit Oded) Belcher, Shazar 1, Beit Hakerem) Fri. 9 p.m. and Sat. morning.

**GIDEON OPHIRAT** - Constructions from found objects (Ezra Gallery). **FELIX PASTERNAK MALIN** - Series of oil portraits, figurative but often Fauvist in colour, entitled "Witnesses." (Safra Gallery) till Dec. 28.

**GOLD AND SILVERBERG** - Lithographs and original jewellery and silverware from the Bezalel Academy (Khan) till Feb. 7, 11-3; 7.30-10.30 p.m.

**CHILDREN'S ART** - From 10 countries (ICC, 1a Emek Rehovot).

**RAYMOND FAGRE** - Posters for Air France (Beit Ha'am) till Dec. 20.

**TEL AVIV** **THE TEL AVIV MUSEUM** - Main building: The graphic work of sculptor Yvonne Stern. (Safra Gallery) till Dec. 26. **International photographer Ida (Isabel) Bidarman**. Permanent exhibition of Israeli painting and sculpture, the largest and most comprehensive in the country. Contemporary Swiss painting, "Art and Science" - a more permanent exhibition. Helena Rubinstein Pavilion: works by Michael Argov.

**THREE WOMEN** - All paint abstracts of different schools and their paintings, although not radical, seek to express personal ideas and emotions. **FAY YITZHAKI** is interested in constructing atmospheric, low-keyed monochromatic canvases. Composition and critical and absorption of hard edges and the establishment of a suitable base. The problem that confronts him is adjusting the weight of sculpture to the weight of the thing. The artist's most skilful rendering. (Safra Gallery) till Jan. 3. (M.R.)

paths, and one detects a consciousness of unbounded space, everything being frontal and without apparent design. Yet accepting the influence of Goussier, Miró and the Israeli Lee Niki, who successfully comes up with a personal iconography that, when coupled with her spare and simple symbols, makes for very acceptable paintings. **RIKA SHALVY** shows unrestrained, sweeping abstract impressions, which are a series of splashes of colour are transformed into lush foliage or deep-spaced horizons with some confidence. Lines and mass are interwoven into passages that on initial encounter are partially fogged, but slowly, as in No. 8, they figure and sky begin to emerge. Focus, however, is never substituted for the art bases that are used to stimulate and arouse the viewer. Because there is an affinity for bravado and physical paint the artist has lost control of "light" and its relative importance in her adopted style and although a wide range of colour is used, a certain luminosity is lacking. (Chomirsky Gallery, 26 Gordon St.) till Dec. 29 (G.G.)

**JOSEPH NADEL** - Subjectively divided into two main themes: the artist resorts to one singular descriptive style: reduction, simplification and stylization. Theme No. 1 deals with God, creation and spirituality while the second describes, via a visual proposal, man's future position. In all the paintings realism is formalized and generalized to a point of hand familiarity. In the creation series God is depicted as a colored and two-dimensional shape that is not only overemphatic but lacks, spiritually, an emotional element. (City Gallery) till Dec. 29.

**YITZHAK KATZ** - Primitivist drawings of past Israel and "Abilati" life and under in the open air. Drawing but not so profoundly drawn. ("Orpheus" Gallery) till Jan. 4.

**DAVID BEN SHALVY** - Oils ranging from colour studies to near caricatures, hampered by insufficient lighting. (Museum of Modern Art) till Dec. 28.

**IS POSTERS BY RAYMOND FAGRE** - Presented by the Centre Culturel Français and commissioned by the French Embassy. (Museum of Modern Art) till Dec. 28.

**JILLAR FREEMAN** - Oils, Chomirsky Gallery. Opening Sat. 11.30 a.m.

**ELIOT FAYE** - Photographs. (Beit Hakerem Gallery). Opening Sat. 1.30 p.m.

**HAZOREA** **MARIANNE AHLFELD-HYMAN** (Haifa) - Woodcut made intended for the theatre and the dance but also includes some with a more sculptural trend. (World Israel House) till Jan. 2.

**GRAPHICS OF THE 70s** - Prints by Dali, Neiman, Levy, Agam, Tamayo and others. (Yigal Lubman Cultural Centre, 11 Herzl Blvd, Haifa).

**GROUP SHOW** - Works by Jean David, Capson, Mithaelin, Kedar and others. (Heva Gallery) till Dec. 28.

**KADASHAR "K"** - Group show of gallery regulars including Kad, Mead, Deason, Berger and Jean David. (ICC) Gallery, 21 Herzl.

**Oil painting by Joseph Nadel** (Gallery 280; Tel Aviv).

**HAIFA** **GIDDON BEN ARIK** - Oils and drawings since more varied in extending from a normal realism to a not bad abstraction. However, more in the application of the paint than in the treatment of the subject. (Beit Hakerem Gallery) till Dec. 28.

**DAVID ROBERTS** - A selection of reproductions of 24 lithographs created by 19th century English landscape artists in 1839 after a trip to the Middle East. Accurate observation is coupled with rich expression in these beautiful reproductions. (Heva Gallery, 24 Gordon St.) till Jan. 1.

**ALIAZON OILADI** - Retrospective exhibit of oils and watercolours by established Israeli artist. (Leviv House Art Gallery, 30 Dov Hos St.) till Dec. 28.

**ARUVA TOP** - Paintings (Shtetman Gallery, 5 Hissin). **ABRAHAM MANDEL** - Landscape paintings in oil and gouache. (Lam Galleries, 170 Ben Yehuda St.) till Jan. 14.

**YODFAT GROUP SHOW** - of six young artists: Joseph Eshar, Gideon (Gideon), Miri Cohen, Pinchas Cohen-Gas, Nechum Miller, Shaul Shevi. (Yodfat Gallery, 160 Dissanoff). **SILOMO BASSAN** - Paintings. (Gallery 110, 110 Rothschild Blvd.) till Dec. 28.

**SHIMON AVNI, ODED FEINGOBERG** - Paintings by two young popular Israeli artists. (Holon Tabernacle of the Arts, Be'er Yehonim Umlidat, Holon). **JACQUES KARZMAOHER** - Geometric acrylic paintings. (Lasky Fine Art, Museum Ha'aretz). **Open Dec. 28.**

**YITZHAK KATZ** - Primitivist drawings of past Israel and "Abilati" life and under in the open air. Drawing but not so profoundly drawn. ("Orpheus" Gallery) till Jan. 4.

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**TEPLER'S RICH ART** **TEPLER** A monograph with colour plates by Mario Lepora. Edizioni Il Cigno, Milan. English and Italian.

**ONE** Shmuel Tepler's lush, happy translations of nature that he spent his boyhood feeling across the battlefields of Hitler's Europe. In Israel, his richly painted, marvelously chromatic oils are in a class by themselves. He can bring a table to life, or rather give it an artistic life of its own in terms of paint. His work has recently been published in full colour in several Italian art journals and this book contains a vivid, penetrating, no-nonsense and witty monograph by Mario Lepora. The entire book consists of well-printed colour insertions, but they cannot do Tepler canvases their full justice.

Tepler's links with Italy are strong: he was trained there before coming to Israel over two decades ago. His bold simplifications of landscape and still life recall De Stael, but his handling is more expressive. His work has not been on show here for some years. A new edition is long overdue.

**MEIR RONNEN** above.

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# DANI KARAVAN - ART AND SOCIAL ORDER

DANI Karavan approaches each work from the point of view of its physical setting, its social function and develops slowly through a series of sketches or models the ideas further insight into his world and his creative process. In this large relief, cast in concrete, unformed matter drifts aimlessly in a huge expanse dotted with celestial bodies and converges and organizes into shapes suggesting elemental bio-morphic forms of life, cells, bodies of water and creatures which creep on the ground.

From the chaos, on the right, there emerges the Tree of Knowledge, a large round big-leaved plant echoing in its shape celestial bodies. There develop the seeing eye, stammering sounds, lit concepts, speech and images of plants, animals and handicrafts, the primitive forms of science, art and industry. Under the sign of God's hand they further develop poetry and prophecy.

If there are any contradictions in this marriage of sacred and secular cosmologies, they cannot be accounted for by the wishes of the artist, but by the wishes of the world, nor do they worry Karavan. He does not question these contradictions. He is strong. His art rests upon the spiritual attitudes of modern Israel and intensifies her collective sentiments.

Similar motifs and a similar approach can be found in the cast aluminium relief Karavan created for the entrance into the main offices of the National Bank of Tel Aviv. There the Tree of Life has become the Tree of Science, which the artist recently completed in the city of Basel. The guardian angel and the divine hand are introduced, not necessarily as agents of divine sanctions which come to



The Tree of Knowledge (Science), part of Dani Karavan's wall for Bank Leumi, Tel Aviv.

mess the banking operations, but because they have become so personally meaningful to the artist that he cannot part from them. They are part of his own artistic and private world.

The Tree of Life and the guardian angel appear also in the work in the city of Basel. The guardian angel and the divine hand are introduced, not necessarily as agents of divine sanctions which come to

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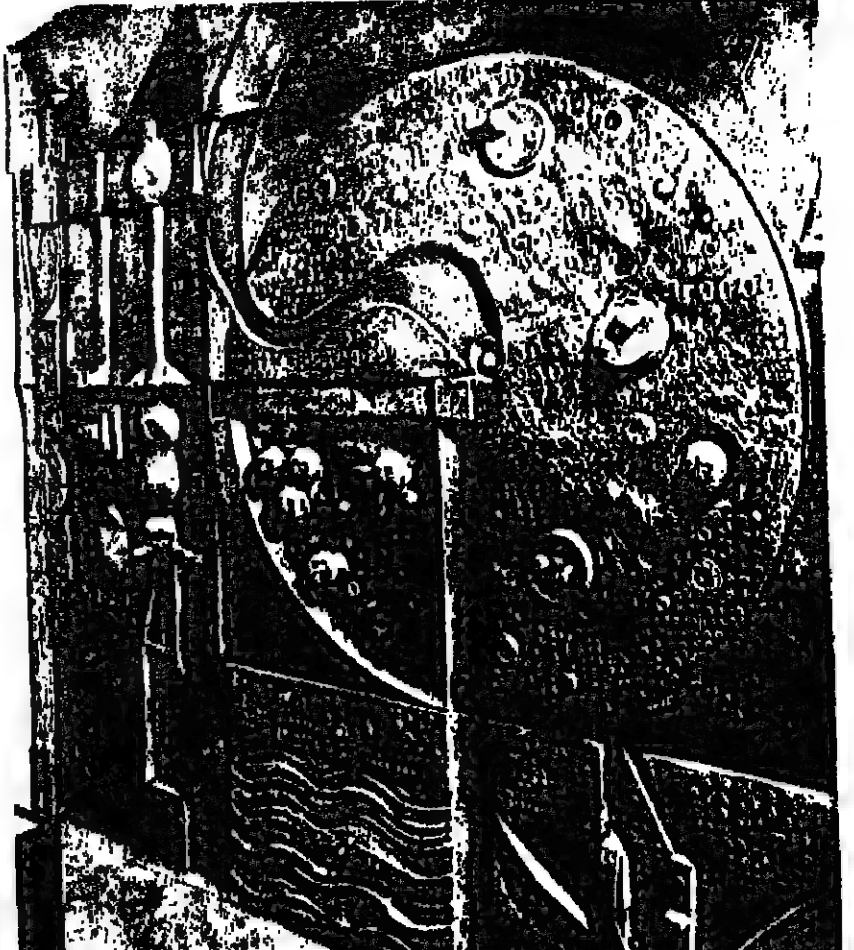
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BERSHEBA Mon 7; 9	RISHON LEZION Tiferet 7; 9	OPAKIK Kohav	MAZARET Korot

**THE HEBREW UNIVERSITY OF JERUSALEM**

The Department of Philosophy

announces a guest lecture by

**PROF. H.L. VAN BREDA**

Director, Husserl Archives, Louvain, Belgium

on

**"THE PRESENT STATE OF THE WORK ON**

**HUSSERL'S INEDITA"**

to take place on

Wednesday, December 27, 1972, at 8:30 p.m.

at the Van Leer Institute, 48 Rehov Jabotinsky, Jerusalem.

The public is cordially invited.

**COME and HEAR**

**Professor ALLAN POLLACK**

Executive Member, Jewish Agency and World Zionist Organization,  
and Executive Chairman of "Professors for Peace in the Middle East."  
Themes: "THE SOVIET UNION versus THE JEWISH PEOPLE -  
EXPLORATIONS IN THE MIDDLE EAST AND  
INSIDE THE SOVIET UNION"

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36 Rehov Weizmann, Tel Aviv

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NAIRA, "Anapa"

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Wednesday, December 27, at 8:45

Thursday, December 28, at 8:45

Friday, December 29, at 8:45

TEL AVIV, "Ohel Shem,"

Sat., Dec. 30, at 6:45 and 9:15,

Mon., Jan. 1, 8:30

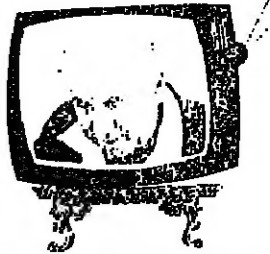
RISHON LEZION, "Theater"

Tuesday, January 2, at 8:45

TICKETS AT AGENCIES

**THE CASE OF THE MISSING APOLLO**

Philip Gillon's  
**TELEREVIEWS**



UNLESS something flashed past on the screen while I was out in the room for some excellent reason, it seemed to me that the Apollo never rose this week over the horizon — that is, as far as live television is concerned. We did have an excellent history of past Apollo flights, and some items on the Apollo 17 mission which were repeats of what had been seen live over Jordan, but never had Cernan and Schmitt being to us with immediacy in the remote recesses of space.

Somehow, after all the fanfare that accompanied the Apollo 17 mission, I had assumed as a matter of course that from then on we would get outer space as live as could be. Presumably somebody in TV House, bearing in mind that Jordan would fill the air with special live shots via satellite, so as to have it to spend a few more Italian dollars on the screen.

Having cast my customary net at Television House, I failed to throw a bouquet after the programs on the Apollo 17 mission, first-class television. It is a pity that you can't speculate if you don't speculate. It is once again proved true: sending a team to film the Falashas in Ethiopia was no doubt more expensive than having a panel of experts discuss them in the studio in Jerusalem, but the result was correspondingly rewarding. This was a performance for which all concerned — Yossi Goddard, Yaron London and the rest of a first-rate team — deserve pats on the back, special bonuses, and budgets to produce similar documentaries on other themes.

The tragedy of the Falashas was depicted with a minimum of melodrama: unfortunately, the facts speak for themselves. I for one burned with a sense of indignation and frustration. Why is so little being done to help these Jews, who have safeguarded the tradition for so many centuries? For them, the sanctity of the Shabbat means non-participation in markets, being compelled to sell only to each other. They are denied access to fertile land. Yaron London commented drily with one 'breast-beating': "The Ethiopians regard them as Ethiopians."

They are getting the worst of all possible worlds. Reduced in number from 150,000 to 20,000 in the last century and a half, they face extinction within a decade or two. Does nobody care? Israel is probably inhibited by

political considerations from pressing for mass immigration — Emperor Haile Selassie has been a good friend — but surely more can be done to get the Emperor's permission for them to leave. And why does not a rabbi go to Ethiopia to perform mass conversions, and once and for all, the sterile argument about whether these people, who have suffered so much for Judaism, are Jews? Converting 40 Falashas to Judaism in Beersheba, as Sephardi Chief Rabbi Ovadia Yosef has recently done, will not solve the problem. A documentary which leaves us so hot under the collar is one to be commended — and imitated.

THE shock of the spy case resulted in many news items and an admirable discussion on "Moked." On the news, we heard the secretary of Kibbutz Gan Shmuel complaining that the Egged bus driver now refuses to drive to the kibbutz, and that the kibbutz children are being called "traitors" by strangers. If this is true, it is horrifying indeed.

"Moked" brought us some measure of rather doubtful comfort from Rav-Aluf (Res.) Meir Amit, whose thoughtful analyses are always worth hearing, and Professor Shlomo Avineri. The essence of their message was that it is absurd to talk about an earthquake shocking the nation to its foundations, etc., etc. They said that we had had appalling problems in the past, and would no doubt have similar problems in the future. Why they thought this so, and yet in fact they were right; it did restore some sense of proportion. They emphasized that there is no reason why we should be free from the ideology-actuated spy.

Prof. Avineri made the very good point that passionate thinking about ideology and attitudes to the Arabs went into a sort of deep freeze between 1948 and 1967, that now once again we have to fight our way through philosophical discussions about "isms" that can result in young men making the wrong decisions and ending up in Damascus. The panel agreed that the Israeli Arabs, cut off for 19 years from their fellow-Arabs, were certain to start re-thinking their position, and that some of this must brush off on left-wing Jews. Also, we are by no means immune to what the New Left is thinking and saying in Europe and the U.S.A.

SOMEbody should tell Dan Shilon, Shimon Tessler and

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# WHAT'S ON

## Plant a Tree in Israel With your Own Hands!

Free tours for planters to the Hills of Judea every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration, please call Visitors Department, Keren Le-Israel (Jewish National Fund) in Jerusalem - Rehov King George, corner Rehov Keren Kayemet, Tel. 3251, or Tel Aviv - 22 Rehov Hayarkon, opp. Dan Hotel, Tel. 23119.

**ALL WEEK IN JERUSALEM** — Israel Museum: Sun., Mon., Wed., Thurs., 10 a.m.-6 p.m. Tues. (Hanukka) Dec 5-FREE ENTRY Museum 10 a.m.-10 p.m. Rockefeller Museum 10 a.m.-4 p.m. Fri., Sat., 10 a.m.-2 p.m. Exhibitions: From Landscape to Abstraction and from Abstraction to Nature (Sperius Hall) until Dec 30. Drawings and Watercolours (Cohen Hall) Books on Moors (Library Hall). Tomb Offerings from Gezer—Special Exhibition (Rockefeller). Doves (Sperius Hall). Film making (Youth Wing). Artists (Youth Wing). Special Exhibit: Dancing mask from New Guinea, donated by Mr. Carl T. Shipman, Melbourne, from Dec. 1.

Mirali and Kapeel Mirali Women in Israel, 266 Ibn Gvirol, Tel Aviv, Call - 7491, 7493; Jerusalem, 2320, 2322. Musical Hapsalah — Pioneer Women's League for Israel, 37 King George, Tel Aviv. Conducted tours of the salar, Beit Elshava, Rehov Elazar Hamedal, Katamon, Tel. 3131; Haifa, Community Center, 14 Rehov Zehai, Kiryat Eliezer, Tel. 23554. Canadian Madrasah-WIZO Office, 136 Hayarkon, Tel. 27000, 8 a.m.-4 p.m. WIZO Club, 116 Rehov Yarkon, Tel. 23293, 9 a.m.-3 p.m. Hadassah Club, 40 Rehov Hayarkon, Tel. 23293. Women's League for Israel, 37 King George, Tel Aviv. Conducted tours of the salar, phone call: Tel Aviv - Tel. 21915; Jerusalem - Tel. 2340, Nelya - 2361, Haifa - 650177. Hadassah Club, Youth Aliya office, 209 Rehov Hamegirim, Tel. 4061, 6876. Goldmann Art Gallery, 91 Bicerot Hanesel Exhibition "Graphic 72" Saturday, 8-9:30 p.m. Daily: 10 a.m.-3 p.m.; 4-7 p.m. 8-9 p.m.

Nahmani's Art Gallery, 90 St. Hannah, Haifa, takes the pleasure in inviting you to the opening of an exhibition of Oil Paintings by Cornelia Cohen, which will take place on Thursday, Dec. 21, 1972 at 11:30 a.m. (open daily 10:30 a.m.-12:30 p.m.; 5-8 p.m.)

**EXHIBIT** — Weizmann Institute of Science, conducted tours, Sun. 10 a.m. and 2:30 p.m.; Fri. 10:30 a.m. only; starting from the lobby of the Charles Clore International House.

**NATURAL** — Jerusalem Music Academy — Evening of 20th Century Composers, Yair Kleit, violin, Ariel Vardi, piano, Sat. Dec. 23 at 8:30 in the hall of the Academy. Prof. (Sonata), Stravinsky (Diversions). Arranged in cooperation with Jerusalem Municipality. Organ Music by Philip Rogov every Saturday at 11:30 a.m. Y.M.C.A. Auditorium. Public Welcome. Melvyn Malka 8:30 p.m. at Hechal Shalom, 28 Rehov King George.

**FORTHCOMING EVENTS** — Opera Evening: Sunday, Dec. 17, 1972, 8:30 p.m., Beit Hana Auditorium, Jerusalem. Opera Workshop, Jerusalem Music Academy, Musical Director, Simon Kautman. Each: Coffee Cantata (staged version), Mozart; Così Fan Tutti Act I (staged), Strauss — premier performance of a one-act opera, based on a play by Eugene O'Neill.

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## the Israel museum, jerusalem THIS WEEK AT THE MUSEUM

**Tuesday, Dec. 26, 1972 4.50 p.m.**  
Tel Aviv Museum, Sderot Shaul Hamelech Exhibitions: Contemporary Sculpture (Zacks Hall), Old Photographs (Graphics Hall). Other displays: The Museum Collections; Israeli Painting and Sculpture (Meyerhoff Hall); From Impressionism to Abstract Art (Jaglom Hall and Hall No. 3); Kinetic Art (Haft Hall). Hours: Sun., Mon., Wed., Thurs., 10 a.m.-5 p.m.; 4 p.m.-7 p.m. Tues. 10 a.m.-1 p.m.; 4 p.m.-7 p.m. Fri. 10 a.m.-1 p.m.; 4 p.m.-7 p.m. Sat. 10 a.m.-1 p.m. Free guided tours in English at 11:30 a.m. Helena Rubinstein Pavilion, 4 Rehov Yarkon. Exhibitions: Michael Argov, closing Dec. 28. Museum Ha'aretz: Ramat Aviv, (1) Glass Museum; (2) Edman Museum; (3) Ceramic Museum; (4) Museum of Ethnography and Folklore; (5) Museum of Science and Technology; (6) Tel Qasbi Excavation. Wed. 10 a.m.-6 p.m. Sun., Mon., Tues., Thurs. 10 a.m.-5 p.m.; Fri. 10 a.m.-1 p.m.; 4 p.m.-7 p.m. Sat. 10 a.m.-1 p.m.; 4 p.m.-7 p.m. Closed. 10 Miralim Shikma, (7) Museum of Antiquities of Tel Aviv-Yafo: Sun., Mon., Tues., 10 a.m.-6 p.m., Fri. 10 a.m.-1 p.m. Conducted Tours: Tel Aviv University Free conducted tours in English, of HAZARAT AVIV CASPIE daily except Saturday. Assembly point at University — 10:30 a.m. Public Relations Dept. — Transportation — by public buses 98, 26, 78, 80. Free transportation on Mondays and Wednesdays from hotels: 8:00 a.m.—Tadmor, Sharon, Accadia, Valdor, 10 a.m.—Sharon, Hilon, Ramat Aviv, Samual, Aizer, Dan, Park, Deborah, Ady, Ami Shalom, Bezel. For further details Tel. 31033. Public Relations Dept. Bar-Ilan University, daily, for free transportation please call public relations. Tel. 3744.

**Mirali Women's Organization of America and Canada, 48 Rehov Dov Hoz, Tel Aviv, call Tel. 23071, 23072; Jerusalem, 2320, 2322; Haifa, 65221; Jeresh, 6121.**

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**ORT Israel for Yelis, please contact: ORT Tel Aviv, Tel. 74991/2; ORT Jerusalem, 2320, 2322; Rehov Hayarkon, Tel. 8427; ORT Nelya, Tel. 2320.**

**National Religious Women's Organization**

**EXHIBITIONS**  
Doves Spitz — Colour Photographs (Library Hall)  
Film making (Youth Wing)  
Ernst Fernholm — Drawings and Watercolours (Cohen Hall)  
From Landscape to Abstraction and from Abstraction to Nature (Sperius Hall)  
Tomb Offerings from Gezer — Special Exhibition (Rockefeller)  
Books on Moors (Library Hall)

**SPECIAL EXHIBIT**  
Dancing mask from New Guinea. Donated by Mr. Carl T. Shipman, Melbourne

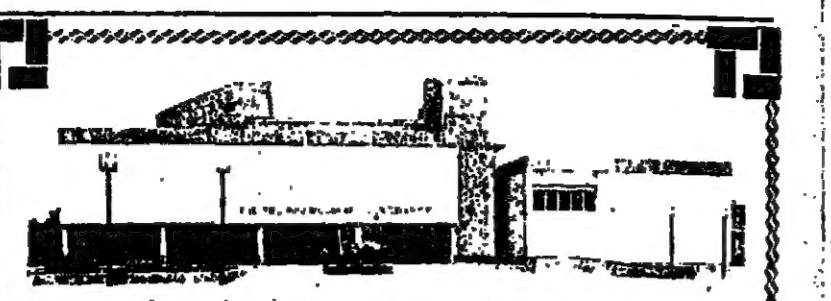
**THE ISRAEL MUSEUM LIBRARY FOR ART and ARCHAEOLOGY**  
Is open during Museum visiting hours (except Saturdays and Holidays)

**YOUTH WING**  
Registration of adults for 1972/73, for etching course: Sun., Mon., Wed., Thurs., 10-12 a.m.; 2-4 p.m. in the Youth Wing Office

**VISITING HOURS**  
Sun., Mon., Wed., Thurs. 10 a.m. — 6 p.m.  
Tues. Shrine of the Book Museum 10 a.m. — 10 p.m.  
Rockefeller Museum 10 a.m. — 6 p.m.  
Fri., Sat. 10 a.m. — 4 p.m.

**THE KHAN "3"**  
Aptis-winning Israeli play in English, by Israel Kiraz, directed by Rina Joyce Miller  
Dates of performance:  
Sun., Dec. 24, 1972  
Mon., Dec. 25, 1972  
All performances start at 8:30 p.m.  
There will be a general discussion of the play after the performance on Monday night.  
Tickets available in all ticket agencies in town, and on the night of the performance — in the Khan.

**TOMORROW: EFFECT OF GAMMA RAYS ON MAN-IN-THE-MOON MARIGOLDS WITH HANNA MARRON**  
JERUSALEM THEATRE — SERIES 7  
Tickets: Theatre (87187), Cahana, Ben Naim



**This week at the Tel Aviv Museum**  
THE NEW BUILDING (27-29 Sd. Shaul Hamelech, Tel. 257361)  
**EXHIBITIONS**  
Contemporary Swiss Art (Zacks Hall)  
Photographs by Iala (Graphics Hall)  
**MUSEUM COLLECTIONS**  
Israeli Painting and Sculpture (Meyerhoff Hall)  
From Impressionism to Abstract Art (Jaglom Hall and Hall No. 3)  
Kinetic Art (Haft Hall)  
**GUIDED TOURS**  
English, Sunday to Friday at 11.30 a.m.  
**LIBRARY**  
The Helena Rubinstein Art Library (in the new building) open: Sun-Thurs: 10 a.m.-1 p.m., 4 p.m.-7 p.m., Fri.: 10 a.m.-1 p.m.  
Tel. 287196  
**EXHIBITIONS**  
Michael Argov (closing Dec. 28)  
Alma — Yair Garbus (opening Dec. 27)

**Saturday, December 23 8:30 p.m.**  
THE HELENA RUBINSTEIN PAVILION, 6 Rehov Tarat: Tel. 287196  
**EXHIBITIONS**  
Michael Argov (closing Dec. 28)  
Alma — Yair Garbus (opening Dec. 27)

**Monday, December 25 8:30 p.m.**  
Jerusalem Theatre 29 Rehov David Marcus Open for lunch and dinner: Sunday-Thursday: 11 noon-3 p.m. 7-11 p.m. Saturday: 1:30-11 p.m. Please reserve the only first-class kosher restaurant in town 29 Rehov David Marcus Tel. 02-30075 for reservations.

**Tuesday, December 26 8:30 p.m.**  
CONCERT  
First concert in the Leon and Mathilde Reenanati Auditorium  
Yona Bitlinger — clarinet, The Tel Aviv Quartet (El. Taub, El. Bolko, D. Benjaminy, U. Weissel) Mendelssohn, Mozart  
For guests of the Ladies Committee for the Tel Aviv Museum The concerts are organized in cooperation with the Culture, Youth and Sports Department of the Tel Aviv Municipality.

**Wednesday, December 27 4:30 p.m.**  
OPENING OF EXHIBITIONS (Helena Rubinstein Pavilion) Alma — Yair Garbus  
Admission by invitation and membership cards of the Association of Friends of the Tel Aviv Museum. Open to the public from Thurs., Dec. 28

**Thursday, December 28 9:30 p.m.**  
FILMS  
7 p.m. — "Le domier milliardaire" (France, 1934)  
Director: René Clair. With Max Dearly, Renée Saint-Cyr, Marthe Mailot, Jose Noguero, Raymond Cordy, Paul Olivier  
9:30 p.m. — "Quatorze juillet" (France, 1932)  
Director: René Clair. With Annabella, Georges Rigaud, Folia Ilery (English subtitles)

Tickets available at the New Building. For concerts — also at "Union", 118 Rehov Dizengoff.

**VISITING HOURS (both buildings)**  
Sunday, Monday, Wednesday, Thursday: 10 a.m.-1 p.m., 4 p.m.-7 p.m.  
Tuesday: 10 a.m.-1 p.m., 4 p.m.-10 p.m.  
Friday: 10 a.m.-2 p.m., Saturday: 6 p.m.-10 p.m.

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Tickets available in all ticket agencies in town, and on the night of the performance — in the Khan.

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Tel Aviv Camerl Sun., Dec. 24 Mon., Jan. 1

**The Camerl Theatre**  
CRIME AND PUNISHMENT  
Tel Aviv Sat. Dec. 23 Sun., Dec. 24 Haifa Wed., Dec. 27  
Premieres  
JACOBY VALIDINTAL (Temporary Name) Tracts Sat., Dec. 23, 8:30 Sun., Dec. 24  
THE EFFECT OF GAMMA RAYS ON MAN-IN-THE-MOON MARIGOLDS Jerusalem Theatre Sat., Dec. 23 Tel Aviv Sun., Dec. 24 Mon., Dec. 25  
Performance by Haifa Theatre: HEPFE Nahmani, Tel Aviv Mon., Dec. 25 Tues., Dec. 26  
EUMPHREY STELLBRIN Kiryat Yano Mon., Dec. 25  
TRAT OMANFIONSHIP Tel Aviv Sat., Dec. 26, 8:30

**Habimah**  
A DOG'S WILL Tel Aviv, Large Hall Sat., Dec. 23, 8:30 Sun., Dec. 24, 8:30 Mon., Dec. 25, 8:30  
Beit Shomesh Tues., Dec. 26  
THE BRIDAL GANDY Tel Aviv, Small Hall Sat., Dec. 23, 8:30 Sun., Dec. 24, 8:30 Kiryat Yano Mon., Dec. 25  
Tel Aviv, Large Hall Tues., Dec. 26, 8:30 Wed., Dec. 27, 8:30  
VIRGO Tel Aviv, Small Hall Mon., Dec. 25, 8:30 Tues., Dec. 26, 8:30 Wed., Dec. 27, 8:30  
END OF DAYS Tel Aviv, Large Hall Thurs., Dec. 28, 8:30  
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Music: Sara Levi-Thana  
Stages and Costumes: David Sari  
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These two great dancers were at their best Dora Bowden, "Yediot Ahronot"  
David Sari's stage setting is enchanting Nahman Ben-Ami, "Ma'ariv"  
This dance performance cannot be praised too highly Dov Bar-Nir, "Al Hamishmar"

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Special Programme for Tourists

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Thurs., Jan. 4 Mon., Jan. 15  
Sat., Jan. 6 Tue., Jan. 16  
Mon., Jan. 8 Thurs., Jan. 18  
Tue., Jan. 9 Sat., Jan. 20  
Thurs., Jan. 11 Mon., Jan. 22  
Sat., Jan. 13 Tue., Jan. 23  
Thurs., Jan. 25  
BERSHEVA, Keren, Tuesday, Jan. 23, 8:30 p.m.  
Tickets: Tel Aviv — Kanaf, and other agencies; Batsheva — Haifa: or before the performance, at the box office.



